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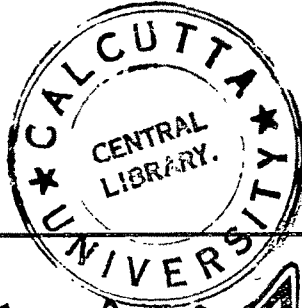
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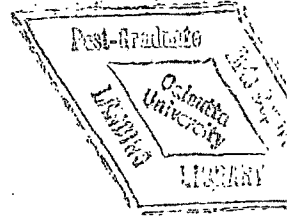
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THE CALCUTTA REVIEW

OCTOBER, 1935

HINDU SOCIOLOGICAL LITERATURE FROM CHANDESVARA TO RAMMOHUN (C. 1300—1833).

BENOY KUMAR SARKAR, M.A.

SMṚITI NIBANDHAS OF THE 14TH AND 15TH CENTURIES

CHANDESVARA'S *Smritiratnakara* is a *Nibandha* or digest of law in seven sections, each called *Ratnakara*.¹ The sections are named after (1) *Kṛitya* or ceremonial observances and festivities (*vratas*), (2) *Dana* (gifts), (3) *Vyavahara* (legal procedure), (4) *Suddhi* (purification on birth, death, etc.), (5) *Puja* (worship), (6) *Vivada* (civil and criminal law), and (7) *Grihastha* (house-holder). Some of these *Ratnakaras* were composed in the first quarter of the fourteenth century (1314-24). His *Rajanitiratnakara* is an independent treatise. It may have been composed in the third quarter of the same century.

Madhava, the minister of Vijayanagara, is the author of a commentary on the *Parasara Smṛiti*. His work on *Kalanirnaya* also is well known. Both these treatises were composed in the middle of the fourteenth century (1335-1360).

¹ Kane, *History of Dharmasastras*, Vol. I (Poona, 1930).

Visvesvara's *Madanaparijata* is a *Smṛiti* work written for King Madanapala of Kanauj (1360-70). His *Smṛiti Kaumudī* is a treatise specializing in the *adhikara* (rights) and duties of the Sudra. Two other works, ascribed to him, namely, the *Madana-maharnava* and *Tithinirnayasara* have become famous.

A classic in the line of *bhasya* is Kulluka's commentary on Manu. The author is a Bengali but belongs to the Benares school by domicile. He draws substantially upon Medhatithi's commentary (c. 850) but does not mention Jimutavahana (c. 1100-50). His dates are uncertain (c. 1250-1425 ?).

Vachaspati's *Vivadachintamani* was written for Harinarayana of Mithila towards the end of the fifteenth century.

The *Sarasvati-vilasa* was composed under orders of King Prataparudra (1497-1539) of Orissa in the first quarter of the sixteenth century. The work is authoritative in Southern India. Towards the commencement of the work we come across the Kautilyan doctrine of *mandala*. It is discussed on the authority of Parasara, Usanas, Visnu, Brihaspati, Visalaksa, Manu and others.

During the latter half of the sixteenth century the *Todarananda* was composed by Todaramalla (d. 1589), the celebrated Hindu commander and statesman of Akbar the Great. This encyclopaedic work, dealing as it does not only with law but with astronomy and medicine as well, is a few years anterior to but may be taken as contemporaneous with Abul Fazl's *Ain-i-Akbari* (1597).

RAGHUNANDANA

Raghunandana's *Astavimsatitattva* may have been composed about 1570. He is said to have been a fellow-pupil of Chaitanya (1485-1534) under Vasudeva Sarvabhāuma and may have been his junior contemporary and a senior contemporary of Akbar the Great and Abul Fazl. He is by all means anterior to Nilakantha and Mitra-Misra. The *Smṛiti* encyclopaedia of this Bengali jurist may be taken to represent the ideas of the fifteenth and sixteenth centuries.

Raghunandana is a man of Navadvipa (Bengal). His treatise is a work in twenty-eight sections, each given over to a *tattva* or topic. The treatise, as available in print, although not in Devanagari but in

Bengali script however, covers over 690 pages of Royal octavo size. The material is made up of some 27,600 verses.¹

Like other *Smṛiti* works the *Astavimsatitattva* also is encyclopaedic. Only, this encyclopaedia covers nothing but the *achara* (individual and domestic *mores*) section of a full-fledged *Dharma* or *Smṛiti Sastra*.

The interests of Raghunandana are wide as life itself. The influences of the season on the human body and mind as well as those of the diverse tastes are to him important enough for analysis. The food-grains, the vegetables, the salts, the fruits, the waters (including the milk of cocoanuts, for instance), the preparations of milk (curds, whey, ghee, etc.), the sugarcanes, the palms, the onions, the garlies, the fishes and the meats and so forth have been likewise described with reference to their physiological bearings on man (Text, pp. 194-200).

Kraya-nirnaya deals with the analysis of purchase as a category of law and economics. The authorities cited in regard to diverse aspects of sale and purchase transactions are Manu, Yajñavalkya, Narada, Brihaspati, and Katyayana (Text, p. 227).

The excavation of tanks, the establishment of gods, the construction of boats, and the treatment of diseases are some of the items of social life described in this treatise. In Raghunandana's discussion of human interests the agricultural lands and their qualities, the plough, the seeds, the bullocks, the art of cultivation have likewise commanded a special attention (pp. 293-296, 297-301, 635-636).

On *Rajaniti* also Raghunandana (pp. 296-297) has something to say. He is a chip of the old Brahmanic diplomacy in the statement that *kṛitva samvādhakam chapī viśvasat satrūna nahi*, that is, the king must not trust an enemy even after some relationship (pact) has been established with him. Among the others not to be trusted are the *rajasevi*, i.e., the king's officers. The bad king is always to be feared (*kurajani bhayan nityam*).

In Raghunandana's judgment the king to be adored by everybody is Kartyavirya, the monarch *yena saagaraparyanta dhanusa nirjita mahi* (by whom the Earth up to the seas was overpowered with his bow). He advises that people should get up in the morning with salutations to Kartyavirya.

The king should be neither *mridu* (mild) nor *daruna* (severe). In the first instance he is likely to be a failure. In the other case he is likely to excite the people (*tiksna udvijate janah*).

¹ Edited by Dukkhiram Kavyaratna (Calcutta, 1907).

The authorities of Raghunandana in political science are the *Matsya Purana*, the *Mahabharata*, the *Harivamsa*, and the *Visnu Purana*. He does not mention Manu by name. But Manu's phrases are to be met with. In all the twenty-eight sections this encyclopaedist has quoted altogether some three hundred authorities.

In 1816 Raghunandana's hold on the Hindu society of Bengal was described by Rammohun Roy (1772-1833)¹ as follows: "The whole community in Bengal, with very few exceptions, have since the middle of the last century (c. 1750) forsaken their ancient modes of the performance of ceremonial rites of religion and followed the precepts of the late Raghunandan, and consequently differ in the most essential points of ceremonies from the natives of Bihar, Tirhut and Benares."

Raghunandana was held in great esteem by Rammohun. On the subject of concremation (*sahamarana*) or burning of widows, the so-called *Suttee*, against which it was Rammohun's life-work to agitate until final penalization by law, he places Raghunandana in an interesting light. He says that "the *Smartta* Raghunandana, the modern expounder of law in Bengal, classes concremation among the rites holding out promises of fruition." According to Rammohun, Raghunandana inculcates that learned men should not endeavour to persuade the ignorant to perform rites holding out promises of fruition. Raghunandana is thus interpreted by Rammohun as being opposed to concremation. The verdict of the ancient jurist Angira to the effect that "there is no other course for a widow besides concremation" is interpreted by Raghunandana, says Rammohun, "as conveying exaggerated praise of the adoption of that course."²

In the judgment of Rammohun the position of Raghunandana is very high. In the preface to his English translation of the *Ishopanishad* (1823) "the great Raghunandana" is cited by him as having quoted the authority of Jamadagni, thus: "For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, who is merely understanding and has no second, no parts, nor figure; consequently to these representatives, either male or female forms and other circumstances are fictitiously assigned."

¹ Preface to the English transl. of the *Ishopanishad* (*The English Works of Raja Rammohun Roy*, Panini Office, Allahabad, 1906), p. 71.

² Abstract of the Arguments regarding the Burning of Widows (Calcutta, 1830) in *The English Works*, pp. 368, 371-72.

In other words, Raghunandana is a rationalist in regard to Hindu image-worship and Rammohun who is out to defend Hinduism against Christianity accepts Raghunandana as a reliable interpreter of the Hindu images. It is very significant that both as regards *sahamarana* and idolatry or rather image-worship Raghunandana should have been treated as authority by Rammohun with a view to fortify his own social reform propaganda. A man who could furnish even Rammohun with social reform ideas is evidently an extraordinary figure in Hindu sociology.

Social Thought in the 17th and 18th Centuries

The seventeenth century is very great in the output of works on law. The two cousins Kamalakara and Nilakantha, Mitra-Misra, Nanda Pandit and Anantadeva are some of the most remarkable names of his period. Nor must we forget Visvesvara (1620-85), nicknamed the "Gaga Bhatta," who officiated at the coronation ceremony of Shivaji the Great in 1644. He is a nephew of Kamalakara. The treatise entitled *Kāyastha-dharma-dīpa* (1677) is his work in which there is an attempt to raise the Kayasthas socially.

The writer on the most diverse sciences and the author of some twenty works is Kamalakara, the Decanni jurist. His *Nirnaya sindhu* (c. 1612) is still influential among the Marathas of the Bombay Presidency. Two other works on the topics of *Smṛiti Sastras* are the *Sudrakamalakara* and *Vivadatandava*. The latter deals with the ordinary topics of *Vyavahara*. The former is an interesting work as it is given over exclusively to the rights and duties of the Sudras. One of his treatises, entitled the *Purtakamalakara* deals with the dedication of tanks, wells, trees, etc., the foundation of public buildings, consecration of temples, images, flags, etc., and the coronation of rulers. It is strange that he should not have cared to devote a special section or treatise to *Rajaniti* like Nilakantha, Mitra-Misra and Anantadeva.

Nilakantha's *Bhagavantabhaskara* is complete in 12 *Mayukhas* (rays). One of the *Mayukhas* is given over to *Rajaniti*. The author was a cousin of Kamalakara and may be taken to have composed his works between 1610 and 1650.

Mitra-Misra's *Viramitrodaya* is an encyclopaedic treatise of *Nibandha*. Its sections are known as *Prakasas*, one of which is the

famous *Rajanitiprakasa*. A commentary on the *Mitaksara* commentary of Yajnavalkya is also from this pen.

The author's patron was Virasimha at whose hands Abul Fazl found his death (1602). Like Nilakantha he flourished in the first half of the seventeenth century and is posterior to Raghunandana.

Nanda Pandita's commentary (called the *Vaijayanti*) on the *Visnudharma sutra* is still considered to be an authority of the Benares School. Equally authoritative is his treatise on adoption known as the *Dattaka-Mimamsa*. His works belong to the first quarter of the seventeenth century.

A digest of the seventeenth century which is comprehensive in its sections is the *Smritikaustubha* (c. 1675) by Anantadeva, a Deccani jurist. One of its sections is the *Rajadharmakaustubha*, divided into several *Didhitis* (parts). One *Didhiti* deals with the virtues and vices of kings, queens, ministers, etc., the coronation ceremony and so forth. In another *Didhiti* is to be found the description of the law court, the judge, the plaintiff and other items discussed generally in *Vyavahara*. The work was composed under the orders of Baz, Bahadur, ruler of Almora in the Himalayan Hills (c. 1638-1678).

Two great *Nibandha* writers of the eighteenth century were Balambhatta, the "Maratha," and Jagannatha, the Bengali. Both of them came into contact with the British authorities.

Balambhatta's commentary on the *Mitaksara* commentary of Yajnavalkya is a late eighteenth century work (c. 1775). The author was a Deccani (Maratha) scholar, and a *Pandit* to Colebrooke (c. 1800). He is said to have died in ripe old age about 1830. Balambhatta (1740?-1830?) was therefore a senior contemporary of Rammohun (1772-1833).

The commentary is, curiously enough, described, in the colophon as being the work of his mother Laksmidevi. There are several rulings in this treatise to endow women with rights of inheritance such as are denied by the masters Yajnavalkya and Vijnanesvara themselves, and of course by others. Sisters, for instance, are authorized by Balambhatta to succeed immediately after brothers in case a man dies without a male issue.

The real Bengali contemporary of Balambhatta in *Smriti* is Jagannatha Tarkapanchanana (1695-1806), whose life is said to have covered something more than the entire eighteenth century at both ends. But his work *Vipadabhangarnava*, a digest, was prepared at the

suggestion of the British Government under the inspiration of Jones. Parts of it were translated into English by Colebrookè (1797). He was held in great esteem by Rammohun.

The literary work of Rammohun (1772-1833) belongs to the second and third decades of the nineteenth century. He is different from both Balambhatta and Jagannatha in so far as, although they came into contact with British scholars, jurists, or administrators, neither was a student of Western legal or social institutions. Rammohun was born almost at the time when Warren Hastings got the *Vivadarnavasetu* compiled by several Pandits (1773), translated into Persian and then rendered from Persian into English as Halhed's *Gentoo Code* (1774). His early years were passed during the period of the expansion of Western administration in India. We may recall that the Asiatic Society of Bengal was founded in 1789 and that the College of Fort William established at Calcutta with Carey, as Principal in 1800.

Rammohan was experiencing the new all the time. And if he still appreciated the old it was because of its innate strength and utility. Besides, while Balambhatta and Jagannatha wrote in Sanskrit, Rammohun wrote in Persian, Bengali and English and very little in Sanskrit. Last but not least, so far as the present times are concerned, he was convinced (1) of the greater utility of the modern knowledge, *i.e.*, the culture developed in Europe since the appearance of Baconian¹ philosophy—"mathematics, natural philosophy, chemistry, anatomy and other useful sciences—than of the Hindu *Vyakarana*, *Vedanta*, *Mimamsa*, *Nyaya*, etc., and (2) of the English language than of the Sanskrit as a medium of instruction and culture. To him Bacon was a veritable *Yugavatara* for Europe and for mankind, and the entire Hindu culture similar in value to the pre-Baconian achievements of Europe. It is the post-Baconian arts and sciences that he wanted to see introduced in India under British auspices. All this of course had been *ultima thule* to Balambhatta and Jagannatha.

THE REALISM OF RAMMOHUN

"During the last twenty years," says Rammohun,² "a body of English gentlemen who are called missionaries, have been publicly en-

¹ *A Letter on English Education*, Calcutta, 1823 (*The English Works* pp. 471-474).

² *The Brahmunical Magazine* (or the Missionary and the Brahman) being a Vindication of the Hindoo Religion against the Attacks of Christian Missionaries, 1821 (*The English Works*, pp. 145-147).

deavouring in several ways to convert Hindoos and Mussulmans of this country into Christianity." One of the methods of the missionaries is described as that of distributing among the people various books, large and small, reviling both Hinduism and Islam, as well as of abusing and ridiculing the gods and saints of the former.

This attitude of the English missionaries is subjected by Rammohun to strong criticism and here we encounter, first, his scientific contribution to comparative methodology, and secondly, his objective approach to the socio-religious realities of life. He begins by observing that if the missionaries were to preach the Gospel in countries not conquered by the English, such as Turkey, Persia, etc., they would be esteemed a body of men truly zealous in propagating religion. But in his logic Bengal's case is entirely different because "for a period of upwards of fifty years this country has been in exclusive possession of the English nation. Here the mere name of Englishman is sufficient to frighten people." And, therefore, argues he, under such conditions of helplessness "an encroachment upon the rights of her poor, timid and humble inhabitants and upon their religion cannot be viewed in the eyes of God or the public as a justifiable act."

Rammohun is a hardheaded realist. His positivism does not allow him to remain blind to the inevitable disadvantage of a subject race in regard to the scientific and philosophical controversy or discussion with representatives of its political masters. "It seems almost natural," says he, "that when one nation succeeds in conquering another, the former, though their religion may be quite ridiculous, laugh at and despise the religion and manners of those that are fallen into their power. It is, therefore, not uncommon if the English missionaries, who are of the conquerors of this country, revile and mock at the religion of the natives."

It is interesting that nearly a century after these epoch-making passages were written the position of comparative sociology or culture-history with special reference to the relations between Asia and Eur-America remained virtually the same. And the present writer's criticism of the "century-old doctrine of superior races" as responsible for the pernicious fallacies in social science—"The Futurism of Young Asia"—was published in the *International Journal of Ethics* (Chicago, July, 1918).

Not less positive and realistic is the manner in which Rammohun accepts the challenge of the English missionaries *vis-à-vis* the problems

of Indian religions *vs.* Christianity. He knows the realities of the world too well to believe that arguments command respect solely as arguments. Naturally, he suspects that "the small huts in which Brahmans of learning generally reside, and the simple food such as vegetables, etc., which they are accustomed to eat, and the poverty which obliges them to live upon charity" are likely to be taken as evidences of intellectual inferiority by those who happen to be materially in prosperous circumstances. So at the threshold of accepting the challenge on behalf of Hindu India Rammohun hopes that "the missionary gentlemen may not abstain from controversy from contempt" of the poor as the Brahman intellectuals generally are.

To the English missionaries used as they are to political mastery and economic superiority Rammohun's logic that "truth and true religion do not always belong to wealth and power, high names or lofty palaces" should appear to have been quite revolutionary or radical although expressed in a rather moderate and modest language. We understand, at any rate, that at the beginning of the nineteenth century the Hindu Brahmana was maintaining the same secular viewpoint and clear-headed grasp of the objective joys and sorrows of the world as everybody who had been anybody in Hindu culture-history from the earliest times on.

The problem of Hinduism *vs.* Christianity or rather *East vs.* West, as it is called today, found in Rammohun the first great controversialist of modern Asia and the most redoubtable champion of Brahmanical culture. In his own field he was successfully accomplishing what had been likewise successfully accomplished by Shivaji the Great in another.

In the first number of the *Brahmūnical Magazine*¹ he replied to the arguments that had been adduced against the *Sastras* or immediate explanations of the Vedas by the Christian missionaries writing in the *Samachar Darpana* of July 14, 1821. The objections against the *Puranas* and *Tāntras* were answered by him in the second number. Rammohun demonstrated (1) that the doctrines of the Vedas were "much more rational" than the religion which the missionaries professed, and (2) that the teachings of the *Puranas* and *Tantras*, "if unreasonable, were not more so than their Christian faith."

¹ *The English Works, etc.*, pp. 147-48.

Comparative religion and sociology were thus placed on new foundations, nay, as we have seen, the logic of the comparative social sciences, *i.e.*, comparative methodology itself.¹ One will recall that almost the same foundations of the comparative method in religion had been laid by Abul Fazl in the *Ain-i-Akbari* although he was a member of the ruling race. It is the traditional objectivity, humanism, worldly wisdom and realistic sense of Hindu positivism that enabled Rammohun to encounter the new socio-economic forces and the new *mores* on terms of equality. Thus was modern India once for all endowed with the doctrine of racial equality with which to carry on the subsequent tug-of-wars with the powers that be in fields of societal reconstruction and the remaking of man. The *Vedanta*, the *Puranas*, and the *Tantras*, those great documents of humanism and secular strength that had served the Indian millions through the ages with the perennial power to fight the battles of life, were once more assured the selfsame status in connection with the new conjunctures of the nineteenth century. Indeed the era dawned for a fresh career of *digvijaya* for Hindu culture both in the East and the West.

The last word of Hindu culture as embodied in the qualifications, aptitudes and character of the Indian people was found by Rammohun to be eminently satisfactory. Writing in 1832 (Sept. 28) while in London Rammohun gave his opinion that the Hindus and Mussulmans had the "same capability of improvement as any other civilized people." In his judgment, the people about the courts of the Indian princes were not inferior in point of education and accomplishments to the respectable and wellbred classes in any other country.²

The passage is derived from Rammohun's paper on the "condition of India" submitted as a part of his communication to the Board of Control in connection with the enquiries instituted by the Select Committee of the House of Commons (1831) to consider the renewal of the Company's Charter. His communications dealt also with (1) the judicial system, (2) the revenue system, and (3) the settlement in India by Europeans.³

¹ Re the comparative methodology in Rammohun see Sarkar : *Vartaman Yuge Chin Samrajya* (The Chinese Empire Today 1921). pp. 352-63; *The Futurism of Young Asia* (Berlin, 1922), pp. 83, 301, 303, 304; *Badtir Pathe Bangali* (Bangalis in Progress), Calcutta, 1934, pp. 544-48.

² *The English Works, etc.*, p. 299.

³ *Exposition of the Practical Operation of the Judicial and Revenue Systems of India and of the General Character and Condition of its Native Inhabitants* (London, 1832), See the *English Works, etc.*, pp. 229-320.

THE SMRITI AND NITI SASTRAS OF RAMMOHUN

Like Hemadri, Raghunandana, Mitra-Misra and others Rammohun is somewhat of an encyclopaedist. But his writings did not assume the systematic form of those veritable encyclopaedists among his great predecessors. Like his work on the *Vedanta*, the *Upanisads*, the *Bible*, etc., his works on economics, politics, law and sociology also are "occasional," i.e., dictated by the circumstances, occasions or needs of the day. He is a philosopher of action and his pragmatic philosophy has grown from need to need. Each one of his literary contributions owed its existence to a definite and precise purpose. His studies are nothing but "applied," and each one is therefore an essay. He is a propagandist, a pamphleteer and an essayist.

In the fields of applied sociology two items demanded his special attention. The first is the law of property affecting both men and women, and the other is the doctrine of *sahamarana* or cremation. It is in these two fields that he touches the ground of *Smriti* and *Niti Sastras* and represents the transition between the old and the new in modern India.

Rammohun's *Brief Remarks regarding Modern Encroachments on the Ancient Rights of Females according to the Hindu Law of Inheritance* came out in 1822. It was followed in 1830 by the *Essay on the Rights of Hindus over Ancestral Property according to the Law of Bengal*. It has to be added that eight letters on the Hindu law of inheritance were published in the *Bengal Hurkaru* from September 20 to November 23, 1830. Last but not least are to be mentioned his statements to the Select Committee of the House of Commons (1831-32) on the judicial, revenue and economic conditions of India.

Rammohun's appreciation of the Bengali jurists and social thinkers is marvellous. In his *Essay on the Rights of the Hindus over Ancestral Property* (1830) he agrees with Colebrooke in describing Raghunandana, the author of *Dayatattva* (one of the eighteen sections of the *Astavimsatitattva*) based on Jimutavahana's *Dayabhaga* as the "greatest authority on Hindu law" in the province of Bengal. The description of Srikrishna Tarkalankara as the "author of the most celebrated of the glosses of the text" of Jimutavahana's *Dayabhaga* is also accepted by Rammohun as quite valid. And Jagannath Tarkapanchanan is described by Rammohun himself as the "most learned,"

as the "first literary character of his day." "Jagannath's authority has nearly as much weight as that of Raghunandana," says he.

The conservation of the Bengali Hindu tradition in property-law has found in Rammohun a staunch supporter. The "doctrine of free disposal by a father of his ancestral property" is alleged in certain quarters to be opposed to the authority of the medieval Bengali jurist Jimutavahana. This allegation is not accepted as valid by Rammohun. For argument's sake he is prepared to concede this for a moment. But he points out at the same time that the three greatest *Smṛiti* writers of Bengal since Jimutavahana have openly advocated this doctrine. Accordingly Rammohun would ask everybody to support at least the latter-day jurist even, if necessary, against Jimutavahana and argues that "it would be generally considered as a most rash and injurious as well as ill-advised innovation for any administrator of Hindu law of the present day to set himself up as the corrector of successive expositions, admitted to have been received and acted upon as authoritative for a period extending to upwards of three centuries back." ¹ Rammohun functions here as a continuator of the tradition established not only by Raghunandana but by the great starting-point of Bengali jurisprudence, namely, Jimutavahana, himself.

On *suttee*, the burning of widows, called *sahamarana* (concremation) Rammohun has three brochures published in 1818, 1820 and 1830. In regard to this question he analyses the *Smṛiti* texts from Manu to Raghunandana and finds that the practice has not been advocated by all. Among the ancients neither the *Vedas*, nor Manu, nor Yajnavalkya can be cited in support, says he. On the other hand, Angira, Visnu, Harita and some other latter-day jurists recommend either concremation or a virtuous life. Rammohun argues, besides, that even when concremation is recommended as an alternative by a jurist it is done as a measure for obtaining "future carnal fruition." But measures like this are forbidden by the *Gita*, Manu and Raghunandana. And Vijñanesvara, the author of the *Mitaksara*, considers concremation as something inferior to virtuous life. Rammohun argues, further, that even Harita and other advocates of concremation do not support concremation if it is not free and voluntary, and permit the widow to abstain from it if she so desires. According

¹ *The English Works, etc.*, pp. 411-412.

to Rammohun, therefore, *suttee* is nothing but suicide and female murder. ¹

We observe that Rammohun's logic is realistic enough not to condemn the Hindu *Smritis* and *astras*. He examines the authorities one by one and finds that they cannot be reasonably held responsible for the *suttee*, inhuman as it is. His profound respect for the juristic and other achievements of Hindu culture is an element in his remarkable positivism. It is the objective *data* of Hindu legal literature that he ransacks and then he applies his reason to the elucidation and comparison of those texts. It is on the strength of Hindu law that he passes his final verdict against concrementation ² such as became associated with some latter-day self-seekers.

The old Hindu institutions of law and polity are in Rammohun's judgment useful and important enough to be preserved in modern times. "The principle of juries," says he, "under certain modifications has from the most remote periods been well understood in this country under the name of the *Panchayet*." In his days the system existed "on a very defective plan." "In former days," he observes, "it was much more important in its functions. It was resorted to by parties at their own option, or by the heads of tribes who assumed the right of investigation and decision of differences; or by the government, which handed over causes to a *Panchayet*." He considers therefore that the *Panchayet*-jury system would be beneficial and acceptable to the inhabitants. Only, as a realist, again, he would like to have it adapted to the circumstances of the times, ³ *i.e.*, supplemented or enriched with the new British juridical institutions.

In regard to the laws of inheritance, ⁴ again, Rammohun is convinced of the value of the Hindu and Moslem codes in use for generations. He wants them to be preserved. It is the *Dayabhaga*, says he, that is generally followed by the Bengali Hindus "with occasional references to other authorities." But he observes that in the Western province and a great part of the Deccan it is the *Mitaksara* that is chiefly followed. As for the Mussalmans, the majority is described by him as following the doctrines of Abu Hanifah and his disciples. Their chief authority is accordingly the *Hidaya*.

¹ *The English Works, etc.*, pp. 368, 370, 372.

² *The English Works*, pp. 265-266.

³ *Address to Lord William Bentinck on the Abolition of the Practice of Suttee*, January 14, 1830. See the *English Works, etc.*, pp. 475-476.

⁴ *The English Works, etc.*, pp. 250-252.

He is aware also of the use of *Fatawae Alamgiri* and other books of decision or cases.

Rammohun does not believe that the diverse Hindu and Moslem laws of inheritance are in need of any change. They should "remain as at present," says he. That is, their diversity is not to be disturbed. But he is an advocate of standardization, and yet not at once. He believes that "by the diffusion of intelligence the whole community may be prepared to adopt one uniform system." The virility and utility of Indian institutions are to him the first postulates. But he is at the same time modernist enough to admit the importance of assimilations, modifications, uniformizations, codifications, etc.

In these statements to the Select Committee Rammohun, the student of law, polity, finance, economics and culture, is functioning in a double capacity. First, he is a spokesman of the Indian tradition and is giving the Devil his due. He is not writing original *Smriti* or *Niti Sastras* or *Bhasyas* or *Nibandhas* on these topics. But his short observations furnish us with the final estimate of all that he thinks about their societal value. In the second place, he is convinced of the importance of the new forces and their usefulness to the people of India. He wants the association of the European institutions with Indian or of the Indian with the European in order that the needs of to day may be satisfied. Altogether, in Rammohun the jurist, economist, statesman and sociologist we meet two personalities. We encounter, on the one hand, the last representative of the *Smriti-Niti* (or Kautalya-Manu-Shukra-Abul Fazl-Mitra Misra) tradition. On the other, the British socio-economic and politico-legal philosophies as embodied in the tradition of Bacon, Hume, Smith, Austin, Ricardo and Bentham has found in him an able exponent for the Indian people. While analyzing the mentality and achievements of Rammohun the economists, sociologists, statesmen and jurists of to-day will have to hark as much back to Apastamba, Vasistha, Kautalya and Manu as to the Europeans from Aristotle to Bacon and Bentham.¹

¹ Sarkar, *Ekaler Dhana-daulat o Artha-sastra* (The Wealth and Economics of Our Own Times), Vol. II (Calcutta, 1935), pp. 603, 604, 607, 646.

HUNDRED YEARS OF WESTERN EDUCATION IN INDIA*

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THE PERIOD OF BEGINNING: 1835-54.

THOMAS Babington Macaulay came to India as a member of the Supreme Council of India and soon on his arrival, by virtue of high literary reputation, he was requested by Lord Bentinck to assume the post of the President of the General Committee of Instruction. Macaulay was already conversant with the controversy which was raging inside that committee between the Orientalists and Anglicists and he refused to undertake the task of the President of the Committee unless his policy were accepted. He had come to India with preconceived notions about Indian culture which he did not wait long to fling at the head of the people of the country. He had his own ideas of reform. Was he not nurtured with the ideals of the "Clapham Sect" whose leader Wilberforce while advocating the abolition of slavery abroad did not raise a finger to abolish the equally bad type of child slavery at home? Macaulay was the typical product of that age in England, full of a sense of superiority, a self-complacent and yet well meaning idealism which blinded him to the good points of his adversary. His blundering and tactless championship often antagonised his opponents. He lacked that imaginative insight and sympathy which would have put him in the right. Macaulay never understood (nor cared to do so) the Indian mind which he was out to reform. In that spirit of self-complacency he wrote his famous minute in 1835 which greatly changed the whole course of Indian cultural history in the following century.

Coming now to a discussion of his minute we see that he stated the question at issue as follows:

"All parties seem to be agreed on one point that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that until they are enriched from some other quarter, it

will not be easy to translate any valuable work into them. It seems to be admitted on all sides that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them.

“What then shall that language be? One half of the Committee maintain that it should be English. The other half strongly recommend Arabic and Sanskrit. The whole question seems to be—what language is the best worth knowing?”

* * * *

“I am quite ready to take the Oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that *a single shelf of a good European literature was worth the whole native literature of India and Arabia.*¹ * * * * How then stands the case?”

“*We have to educate a people who cannot at present be educated by means of their mother tongue.*² We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West * * * Nor is it all. In India English is the language spoken by the ruling class. It is spoken by the higher classes of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. * * *

“The question now before us is simply whether when it is in our power to teach this language, we shall teach languages in which by *universal confession*,³ there are no books on any subject which deserve to be compared to our own, whether when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse, and whether when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter.”

¹ Italics are mine.

² Italics are mine.

³ Italics are mine.

“The languages of Western Europe, civilised Russia, I cannot doubt that they will do for the Hindu what they have done for the Tartar.”¹

This then was the firm conviction of Macaulay. He then goes on to examine the arguments of his opponents and rejects them as untenable. In this connection Macaulay makes out an interesting point. He says that while the people took to English learning without any material inducement in the beginning the Government had to give stipends to attract pupils to the colleges of Oriental learning. “We are forced to pay our Arabic and Sanskrit students while those who learn English are willing to pay us.”² Macaulay knew how this argument would be effective with the practically minded Governor-General. He goes on further and states that while the Arabic and Sanskrit books printed by the Government were not selling at all the School Book Society was selling seven or eight thousand English volumes every year. Then again inspite of the advocates of oriental learning holding that no Indian could possibly attain more than a mere smattering of English there were many Indians who were quite competent to discuss political and scientific questions with fluency and precision in the English language. “I have heard the very question on which I am now writing discussed by native gentlemen with a liberality and an intelligence which would do credit to any member of the Committee of Public Instruction.”³

So, Macaulay held, among the Indian people too there was evidence of a greater desire for learning English than Sanskrit or Arabic. He summed up the whole case in these words:

“I think it clear that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any pledge expressed or implied, that we are free to employ our funds as we choose, that we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanskrit or Arabic, that the Natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic, that neither as the languages of law nor as the languages of religion have the Sanskrit and Arabic any peculiar claim to our encouragement, that it is possible to make

¹ *S.E.R.*, Part I, P. 107 ff.

² *Ibid*, p. 112.

³ *Ibid*, p. 115.

natives of this country thoroughly good English scholars and that to this end our efforts ought to be directed.”¹

Having thus defined the aim Macaulay goes on further to show how this aim is to be achieved. He says:

“ In one point I fully agree with the gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern—a *class of persons Indian in blood and colour but English in tastes, in opinions, in morals and in intellect.*² To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of Science borrowed from the Western nomenclature and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.”³

Here once again we come across the “filtration theory” of which we have made mention previously.

This then is the minute which Macaulay submitted to Bentinck for approval and the latter approved it and on it was based the famous resolution of the 7th March, 1835, which runs thus:

“ His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India ; and that all the funds appropriated for the purpose of education would be best employed on English education alone.”

* * * * *

“ His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science *through the medium of the English language,*⁴ and His Lordship in Council requested the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose.”⁵

So the die was cast and henceforth it was the acknowledged, though not exclusive aim of the Government educational policy to promote liberal education by means of English.

¹ *Ibid*, p. 116.

⁴ Italics are mine.

² Italics are mine.

⁵ *S. E. R.*, Part I, pp. 130-31.

³ *Ibid*, p. 116.

On the strength of this resolution the General Committee decided to open Zillah schools in different district headquarters for the teaching of English literature and science through the medium of English. The Government resolution practically barred any new expenditure on vernacular teaching. In some provinces, *e.g.*, Madras, the immediate effect was the prohibition of the use of vernaculars as the media of instruction in all Government schools and the employment of Government funds exclusively for English education. In Bengal however a vernacular teacher was attached to all government schools in which in the lower forms the vernacular was exclusively taught.

Bentinck's decision in favour of Macaulay was influenced by other considerations than those which inspired Macaulay. Macaulay was an idealist, he was fired with a zeal for western culture and in the introduction of English education he saw nothing but a cultural revolution in India, a spiritual conquest of the East by the West. It is to be doubted if Bentinck fully realised the spiritual implications of Macaulay's move; he was of a more practical nature and the consideration which weighed most heavily with him was that of running the machinery of the Government at a cheaper cost with the help of a body of English-trained clerks who would fill in the lower ranks of the civil service. There was also the talk of exploitation of the material resources of the country which could be done only with the help of English-trained natives. There was also the idea of getting enlightened co-operation of the Indian people for the moral elevation of the masses and the eradication of social evils attributed to superstitious ignorance. English education was considered to be the panacea for these. But it is not far from wrong to say, as some critics do, that "the production of clerks was the chief purpose for which the system was originally elaborated."¹

There was a good deal of difference between the attitude of Bentinck and that of Macaulay. Macaulay was not blind to the larger implications of the policy he advocated. In his speech to the House of Commons in 1853, he said: "It may be that the public mind of India may expand under our system till it has outgrown that system; that by good government we may educate our subjects into a capacity for better government; that having become instructed in European knowledge, they may in some future age demand European institutions. Whether such a day will ever come I know not. But never

¹ F. F. Monk, *Educational Policy in India*.

will I attempt to avert or to retard it. Whenever it comes it will be the proudest day in English history."

Macaulay's advocacy won the day for English education but perhaps it is fair to mention here, as has been done by Mr. Mayhew and others, that he (Macaulay) was not the prime mover, that his intervention was late and "the forces which he represented would probably have been successful without his singularly tactless and blundering championship. The movement towards anglicisation originated in Missionary and Hindu quarters before Macaulay had begun to sharpen his pen and select his epithets in the land of 'exile' whose culture he was to traduce. And it was fostered by the Hindu support for many years after he had left India. Far more important than that 'master of superlatives' was Rammohan Ray, whose antecedents, career and aspirations won for him friends among Hindu reformers and missionaries alike."²

This formal adoption of English education as the prime object of Government encouragement was a decision pregnant with important and far-reaching consequences and marks a turning point in the life of modern India. In fact it is not too much to say, as I have already done, that that event marked the birth of modern India; too much significance cannot be ascribed to it; for, all that followed was contained within its implication.

The resolution of the Government was welcomed by some and opposed by others. At that time these others formed the majority but throughout the succeeding hundred years this majority has been gradually losing strength and is now a minute minority, if it exists at all. As the western system began to take root the vehement opposition became more and more reconciled and the very people who had opposed the system were not slow in appreciating the advantages that were to be had from an English education. Several factors contributed to this change of opinion and whittling down of the opposition, the chief among which was economic. We shall discuss that presently. It is interesting to note here that the opposition at first gathered its strength from religious considerations which were foisted on this new move on the part of the Government. It was represented in certain quarters that the introduction of the western system of education by the Government was in reality an attempt on their part to undermine

¹ Quoted in Sir Valentine Chirol's *India, Old and New*, p. 79.

² Arthur Mayhew, *The Education of India*, p. 13.

the religions of India and gradually to convert Indians to Christianity. It was assumed as a violation by the Government of the pledge of religious neutrality. As a result of this feeling the majority of the orthodox Hindus and the Mohammedans as a body rejected this new proposal altogether. This happened inspite of Lord Bentinck's strong disavowal of any such motive on the part of the Government. The Hindus however very soon began to change their opinion and to take advantage of the new system but the Mohammedans did not do so. The consequence was that the spread of western education among the Mohammedans was delayed by many years.

Though Bentinck's resolution theoretically and practically put an end to the Anglicist-Orientalist controversy yet actually it did not cease until the time of Lord Auckland who succeeded Bentinck as the Governor-General. He exercised more tact than Bentinck had. The result was that though in an important minute published in 1839 he reiterated the principle enunciated by Bentinck he could pacify the feelings of both the parties. This he did by taking a more tolerant attitude towards the institutions of oriental learning. He said :

"I would in the strictest good faith, and to the fullest extent, make good the promise of upholding, while the people resort to them, our established Institutions of Oriental learning. I would make those Institutions equal sharers with others in any general advantages or encouragements which we are satisfied ought to be afforded with a view to the promotion of due efficiency in study. . . . I would then make it my principal aim to communicate through the means of the English language, a complete education in European Literature, Philosophy and Science to the greatest number of students who may be found ready to accept it at our hands and for whose instructions our funds will admit of our providing. All our experience proves that by such a method a real and powerful stimulus is given to the native mind. We have seen that in Bombay, as at Calcutta, from the time at which arrangements have been made of the higher branches of instruction in English the understandings of the students have been thoroughly interested and roused and that the consequences have wonderfully, to use the words of the Calcutta Committee of Public Instruction in 1831, 'surpassed expectation.'"¹

This was a shrewd and conciliatory statement. In the face of this the controversy could not stand on its legs and gradually it came to a

¹ S. E. R., Part I, pp. 156-7.

rest by 1841 when the Court of Directors in a despatch gave their general approval of the policy of Bentinck and Auckland.

Auckland's minute came to be regarded as an authoritative pronouncement of the educational policy of Government and all subsequent reforms and improvements up to 1854 were carried out in accordance with this policy.

But the despatch of the Court of Directors did not express any decided opinion as to the medium of instruction and this led to a fierce difference of opinion which persisted till our times. And yet at one time the Court of Directors had emphasised the importance of the Vernaculars as the media of instruction.¹ In Bombay, from the very beginning of its operations, the Bombay Education Society had expressed itself clearly on the subject and favoured the use of the vernacular for this purpose. Mountstuart Elphinstone had endorsed these views in his famous education minute and said :

“ It would be surely a preposterous way of adding to the intellectual treasures of a nation to begin by the destruction of its indigenous literature ; and I cannot but think that the future attainments of the natives will be increased in extent as well as in variety by being, as it were, engrafted on their previous knowledge and imbued with their own original and peculiar character.”

But with the publication of Macaulay's minute things began to change and the emphasis was shifted from the vernaculars to English. Lord Curzon was perfectly right when he said, “ ever since the cold breath of Macaulay's rhetoric passed over the field of Indian languages and Indian books, the elementary education of the people in their own tongue has shrivelled and pined.”

I have already referred to some factors which strengthened the movement in favour of English education in its early years. They were : (1) the abolition in 1837 by Lord Auckland of the use of Persian as the language of law courts and the gradual introduction of the vernaculars and English in its place ; and (2) the resolution of Lord Hardinge in 1844 to the effect that “ in every possible case a preference shall be given in the selection of candidates for public employment, to those who have been educated in the institutions thus established ² and specially to those who have distinguished themselves therein ³ by a more than ordinary degree of merit and attainment.” ⁴

¹ *Vide* Despatch of 1830 referred to in my previous article.

² and ³ Refer to the institutions for English education.

⁴ *S. E. R.*, Part II, pp. 90-91.

Too much significance cannot be attached to this last statement. It enunciated a principle which gave a stamp to the educational system in this country which it would fain get rid of but which it has not been able to do so far. It gave a valuation of education in terms of money. He who would receive this education would be rewarded by a good job. Education, as it were, was a sound investment, a sound business proposition. As a result the other far more important aims of education were lost sight of and only the grossly utilitarian aim prevailed. Lord Auckland had first introduced the principle of demand and supply in the field of education. He virtually said that he would cater for that particular type of education for which there was demand. And now came Lord Hardinge's resolution saying that those who would receive English education would be eligible for public employment. By throwing open the ranks of the lower civil service to English-trained Indians he held out an allurements which was hard to resist. The consequence was, English Education was considered merely as a passport to government service. The cultural aims for which Macaulay stood and which were reiterated in later pronouncements of Government, became a secondary consideration.

Lord Hardinge had meant by this measure to encourage the spread of English education. Spread it did. In Bengal the number of institutions rose from 28 in 1843 to 151 in 1855 and the number of pupils increased from 4,632 to 13,163. In Bombay there were in 1834 two English schools containing in all 318 students. In 1840 the first report of the Board of Education gives us a total of 7,426 and from the Elphinstone Institution, 681. In 1851 the total in Government schools and colleges was nearly 13,500 and for English education above 288. The advance in Madras however was less rapid. It was not till 1837 that Madras had a school teaching English at all and not till 1841 that a Government institution resembling the Hindu College of Calcutta was opened. This was curiously called the Madras University and the number in it did not reach even 200 up to 1852. The work of the Missionary Societies, however, was comparatively extensive. By the year 1852 the total number of mission-schools was nearly 1200 and of pupils 38,000. The Madras Christian College also had 200 to 300 pupils. The returns laid before the House of Lords in 1852 give the total in the three presidencies as 25,372 under instruction, and 9,893 for English education. These figures certainly indicate rapid progress.

I cannot close the story of this period without making a mention

of two other events of importance. I have already referred to Mr. Adam's report on Vernacular education in Bengal in 1835, 1836 and 1838. This enquiry was initiated by Lord Bentinck who however failed to realise the importance of the findings of Mr. Adam. Mr. Adam was the first to point out the unsoundness of the "filtration theory" and to suggest a scheme which would form the basis of a national system of education based on the existing indigenous system. He had suggested that attempts should be made to bring new life to the numerous primary schools in the villages in the country. For this purpose he proposed that (1) to improve the indigenous schools, the teaching staff must be improved and inspectors should be appointed to supervise the work of school-masters and such inspectors should co-operate with the local committees; (2) on the results of examinations held periodically by the inspectors if the *gurus* could show that their students had made fair progress, then they themselves should be encouraged by grants and rewards; (3) a normal school for the training of teachers should be established in each district; (4) small *jagirs* of land should be assigned in each village for the support of these improved teachers; (5) a few districts should first be selected for the trial of the scheme; (6) an educational survey, giving exact details of the population, the existing means of instruction, and the state of its schools and attendance should be made in each district so selected; and (7) the Government should take the responsibility of preparation and distribution of text-books suited to the needs of the vernacular schools.

But Mr. Adam's recommendations were rejected and disregarded by the Committee and the Government lost a splendid opportunity of building a truly national system of education for the country.

In 1844 an attempt was, however, made by Lord Hardinge to give effect to some of the recommendations of Mr. Adam. 101 Circle Schools were started each with a master "capable of giving instruction in vernacular reading, writing, arithmetic, geography and the histories of India and Bengal." It was also proposed to make the Zilla schools serve the purpose of normal schools to some extent. But a variety of causes contributed to the failure of Hardinge Schools, as they were properly called. Not the least of these causes was the rising tide of English education which swept away the indigenous village schools. By 1850 when Committees of Public Instruction were replaced by Councils and Board in the three major presidencies, these were firmly wedded to a policy of English education.

TWO CASES OF CULTURAL VARIATION

NIRMAL KUMAR BOSE.

IT may be taken as a general rule that cultural traits are always in a state of flux. They never remain stationary or static in character. The elements which constitute a cultural trait constantly change ; while the geographical area over which a trait is spread is also subject to ceaseless alterations of boundary.

When the province of a cultural trait becomes very extensive, it often happens that the trait takes on new shapes in different quarters of its province. As all parts of a cultural province cannot be so intimately connected with one another as to present the growth of local variations, it may be taken as a general rule that the wider the province and the feebler the intercommunication between parts, the greater is the differentiation to which a trait-complex is subjected in course of time. We shall try to illustrate this with a cultural trait picked up from India's architectural history.

North India developed a specific type of temple, called the *Rekha*, some time between the 6th and 8th centuries A.D. By the 9th and 10th centuries, the form had spread all over the Indo-Gangetic plain and extended southwards into the Deccan both along the eastern coastal plain to Kalinga and along the west of the Peninsula, down to the kingdom of the *Chalukyas*.

The *Rekha* is characterised by a cubicle with a heavy curvilinear tower surmounted by a flattened and ribbed spheroid named *amalaka*, the last component being in turn crowned by a water-pot or *kalasa*. The sides of the *Rekha* are not plain, but some portions of it are placed in *ressault*, which produces a number of phalanges or *pagas* on each surface from the bottom up to the base of the *mastaka* or crown.

All over the province of the *Rekha* temple, from *Osian* in *Rajputana*, *Chamba* and *Almora* in the *Himalayas*, *Khajuraho* in Central India to *Manbhum* and *Orissa* in the east and *Aihole* and *Pattadakal* in the west, the earlier forms of the temple show more points of similarity in structure and ornamentation than those belonging to a later date. Even in the earliest times, however, they display marked points of differentiation, but the total amount of differentiation is less than that observed between forms of the temple in mediaeval times. A greater uniformity seems to have prevailed in India with respect to

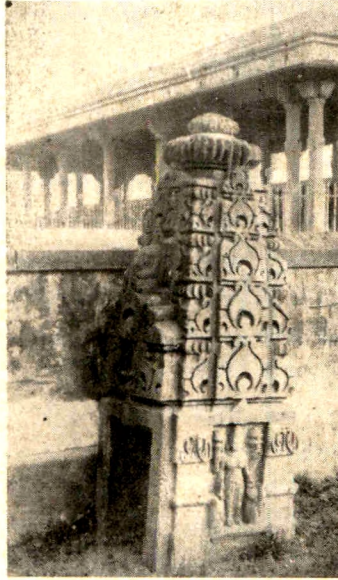
architecture between the 9th and the 10th centuries than between the 13th and 18th centuries. A.D.

During the latter period, two new types of temples appeared in the United Provinces and Bengal, both of which were ultimately derived from the Rekha. That belonging to the United Provinces may be termed the Benares variety owing to its abundance in and round the city of Benares. It rises like the Rekha, straight up to a certain height ; but the height of the cella is greater than its length or breadth, which was not so in the original.

The elongated cubicle is surrounded by a tapering tower, the sides of which present a very slight curvature. The tower is reduced to a point at the top, which is surmounted by a vestigial *āmalaka*. The *āmalaka* has several *kalasas* of decreasing size surmounting it, so that the *āmalaka* and the *kalasas* together have the appearance of a pinnacle. The wall of the Benares is treated in the same way as in the Rekha. The tower itself is ornamented with numerous pinnacles set upon it. In rare cases, the pinnacles are absent ; and then the resemblance between the Benares and the Rekha becomes more pronounced than otherwise.

But why did this change take place from the Rekha to the Benares ? There is abundant evidence in the ruins of Sarnath and of Vindhyachal in the Mirzapore district, that originally the Rekha was the popular form in this part of India. But, unfortunately no Rekha temple of any size has survived anywhere in the province ; their place having been taken by the Benares variety described above. What was the reason of this change ?

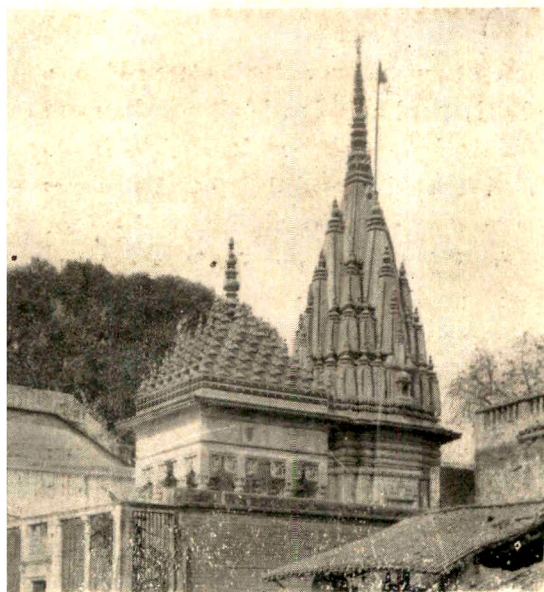
It is well known that the Rekha temple is a costly affair both in point of materials and of labour. The Benares variety is a slight structure compared to this. It is possible that during the Mohammedan period, the form arose because the Hindu patrons of architecture grew poorer but still wanted to build temples of former height. The Benares gives the same height as the Rekha at less cost ; while its numerous pinnacles make up for the deficiency in solidity by an added richness of appearance. It is also probable that with the introduction of Mohammedan artistic ideals into this part of India, the older Hindu ideals of stability and dignity in architecture gave place to those of elegance and refinement. This may have been a second factor concerned in the evolution of the Benares from the Rekha type of temple.



1. A small Rekha Shrine at Sarnath.



2. An interesting frieze from Sarnath depicting the dance of Siva, the Seven Matrikas and Ganes.



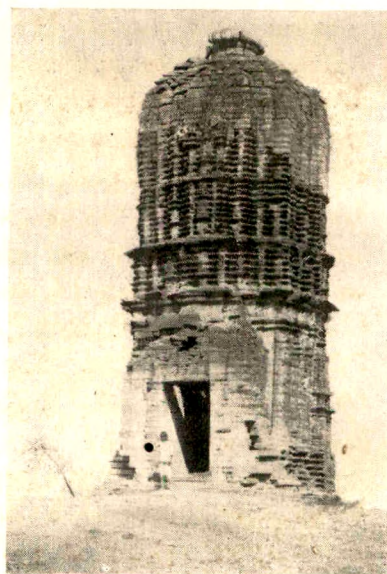
3. The Benares type



4. Ruined Rekha temple at Manbhum



5. Deul at Boram, Manbhum, showing corbelled arch in place at lintel



6. Deul at Para, Manbhum, built of stone

In Bengal, on the other hand, the Rekha was subjected to a different process of transformation. The Bengali Deul shows some important points of departure from the parent style. The tower is not gently curved as in Orissa ; but, after rising stiffly almost up to its upper extremity, it suddenly plunges with a sharp curve inwards which reduces the opening at the top to one of negligible dimensions. The *āmalaka* is accordingly reduced to a small size. The door of the Deul is also unlike that of the Rekha ; it has no lintel, that being replaced by a steeply corbelled arch. In internal structure too, the Deul has nothing in common with the Rekha. The latter consists of two or three square rooms, one on top of the other. But the interior of the Deul is quite different in appearance. The opening of the ceiling is reduced to smaller and smaller size by corbelling from the four walls of the room, until it is reduced to a point which can be closed by a single piece of tile. Consequently there can be no compartments above the cella in a Deul. Such striking differences between the construction of the Deul and the Rekha may naturally raise the question whether the two were not originally independent types, which came to have some common features like the *āmalaka* or the *kalasa* due to later familiarity.

If we compare the Deul with the Rekha, some more points of similarity can be discovered between them. The walls of the Deul are segmented as in the Rekha ; and, in the corner of both, a type of moulding, called *bhumi-amlā* appears at regular intervals. The medial ressalt in the frontal façade is ornamented at the centre in both by a design in imitation of Chaitya-windows. The term *deul* is the common name for temples in Orissa, while in Bengal it is limited in architecture to this particular form. This similarity of names, the presence of common designs organically unrelated to the structure, can never be fortuitous occurrences. The chances are great, therefore, that the Deul developed from the Rekha which was introduced into Bengal from outside.

Let us now enquire into the probable causes which led to the development of one from the other. Rekha temples all over India are built of stone. But in Bengal, Deuls are built of brick instead of stone.¹ In Orissa, the curvilinear tower is made by a process of

¹ There is one Deul at Para, Manbhum district, built of stone. The form evolved for brick-deuls has been reproduced in stone ; but a lintel has been placed above the door as in Orissa.

corbelling. As the tower goes up to a certain height, the reduced opening at the top is closed by a large slab laid across from one wall to the other. That is how it is possible to build up a set of rooms inside the tower. But with bricks, this process could not be pursued in Bengal. As has been already said, the interior accordingly has no stone ceiling and takes the form of a corbelled arch tapering to a point. With regard to the curvature outside, it may be pointed out that it is more difficult to give a slight curvature to a tower uniformly on all sides, than to build it up straight to a certain height and then add a sharp curve of short height at the top. It is a change in the material used for construction and also want of skill in building curvilinear towers which have been together responsible for altering the shape of the Rekha in Bengal.

The transformation of Rekha into the Benares on one hand and the Deul on the other has thus been due to several probable factors: (a) change in the economic condition of patrons of architecture, (b) change in aesthetic ideals, (c) substitution of building materials and (d) decline in engineering skill.

If Bengal, Orissa and the United Provinces had been in more intimate intercommunication, the observed change in aesthetic ideals and engineering skill would perhaps have not come into being; and the total differentiation of the Rekha would, in that event, have been less than what it actually was.



MALTHUS

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NO economist would be worthy of serious study a hundred years after his death if his speculations were not informed by a sociological outlook. To rivet our attention over so long a period, an economist would have to be a sociologist. It is my claim that Malthus was a sociologist, though his theories find place in text-books on the history of economic thought. Here, as elsewhere, the layman's appraisal is a more sensible one. To-day, Malthus' investigations into the high prices of corn, the nature and progress of rent and the measure of value, his treatise on Political Economy and his definition of its terms are forgotten. Only his Essays on population have been selected to survive. They alone are in the focus.

I do not ask you to accept this empirical test. I have some logical tests for the thesis. A sociologist does not describe facts as such, he seeks to establish their correlations, which are twofold. Particular disciplines or systems collect and refine certain relevant data, but they remain isolated before the sociologist comes to connect them by discovering their inherent and changing relations. Then again, there is a constant interplay between social factors and the non-social, like the purely biological and the environmental. The sociologist would unfold and generalise on the nature of this give and take. By methods well-known to science the general features of agreement, difference or variations between the given and the acquired are discovered and framed in the shape of average tendencies. As these two types of relations are apt to repeat themselves the sociologist may be said to be building on the fact of recurrence. Thus it is that sociology belongs to the generalising sciences. It has a special kingdom of its own.

One of its founders was Adam Smith, another was Malthus. Malthus was certainly interested in the economic problems of the day as such, like duties on imported corn, wages, pauperism, etc. But he sought for the general relations between them which would explain the perennial connection between agriculture and industry on the one hand and poverty on the other. His enquiries seemed to suggest a ratio between the factors. Henceforth his main concern was to discover the nature

of the man-land ratio, that is to say, the balance between natural resources and human needs. Natural resources then meant the food supply, and human needs, the growing numbers. He concluded that the latter always tend to outstrip the former, and so they must come to some understanding. In an ideal static society there would be balance and plenty all round. But in societies as they are, which alone are the subject-matter, the main concern of the sociologist, things are otherwise. If the equilibrium is upset there is pauperism and wholesale lowering of the standard of comfort. That was the essence of his work. Let us expand this cardinal proposition of Malthus, to understand the working of his method.

Malthus' concern was not about food-supply merely, for he was not a historian of agriculture nor the minister of food supplies. His interest was not the growth of numbers, malthus was neither a human biologist nor a psychologist of sex. In fact, these two sciences had not yet been born, so, for his purpose, he depended upon the little psychology of family life and reproduction he could guess, and a certain amount of knowledge of the habits of people he could acquire at home or by travel abroad. He was not an ethnologist or a historian of manners either. His interest was to find out the general features about food supply and about the growth of population and deduce a wider generalisation about their relation therefrom. He succeeded eminently in his task, for his generalisations remain true to-day. If we thus understand the nature of the problem he set to himself and the character of his cardinal attitudes, we find that much of the criticism of his general propositions on the basis of specific facts obtaining in one country or another is irrelevant. Thus the case either of India or China, of the U.S.A. in Carey's times or of Australia to-day, does not wring the withers of Malthus at all. Any instance, just because of its singularity, is unique, non-recurring and individual. *No heap of instances varying between themselves can militate against a sociological generalisation*, just as the actual number of years lived by an individual may not accord with the actual death rate of the group. The general and the particular seem to belong to two different realms in social sciences. Sociology, in as much as it is a generalising science of human relationships in their entirety, in their recurrence amidst change, might thus claim Malthus as its own.

The following quotations from his own writing will illustrate my point of view. "The situation of the labourer being then again

tolerably comfortable"—i.e., after the decrease of births and the development of land, "the restraints to population are in some degree loosened; and after a short period, the same retrograde and progressive movements, with respect to happiness, are *repeated* This sort of *oscillation* will not probably be obvious to common view; and it may be difficult even for the most attentive observer to calculate its *periods*." ¹ An Essay on the Principle of Population, Ch. II. The *repeated periodic oscillations* are to sociology what *uniformities* are to natural sciences. In other words, Malthus' exercise was to generalise on the more or less *constant elements in the shifting relations between social and non-social factors which govern human happiness or welfare*.

That such was his regnant aptitude would be further borne out by his use of two mathematical series indicating tendencies or progression, viz., the arithmetical and the geometric, in his major premise, and ~~by~~ the word 'constant' in his significant propositions. Human beings *tend* to multiply *at least* in geometric progression, but subsistence *tends* to multiply *at most* by arithmetic progression; each of these factors *tends* to change by pressure of the social and the physical environment. The social habits are themselves the resultant of human desires and natural gifts of the environment, chiefly, in the matter of food. These two factors again interact upon one another. In other words, Malthus built upon change. The factors are changing, their relations are shifting; at any particular moment there may just as well be a balance, but there is always the danger of this balance being upset, unless Nature or human beings themselves intervene, the latter course being preferable to the former.

Which are the constant elements in this see-saw? Malthus first describes an imaginary case, and then writes:

"In this supposition no limits whatever are placed to the produce of the earth. It may increase for ever and be greater than any assignable quantity; yet still the power of population being in every period so much superior, the increase of the human species can only be kept down to the level of the means of subsistence by the *constant* operation of the strong law of necessity, acting as a check upon the greater power." Here the word *constant* does not signify anything static or fixed, for Malthus, in the next paragraph, when he is

¹ Italics are mine.

discussing the ultimate and the immediate checks makes it clear that it is the *fear of overstripping that is constant, i.e.*, operating every moment, *in spite of* improvement in the position of either of these factors, the biological or the environmental.

Thus once we know what Malthus really meant, *viz.*, the *constant* interplay of two changing sets of factors, the usual text-book criticisms appear to be unjust. Human numbers may be *dwindling* to-day in a particular country by the adoption of preventive methods, food-supply of any territory may be *increasing* to-day by leaps and bounds either as a result of scientific agriculture or of imports from abroad, the importance of the latter may have *diminished* now in consequence of industrial expansion, yet the *constant* fear of the latter overtaking the former survives, at the present moment, now, to-day. More of this later on.

Now where generalisations are to be framed from two sets of phenomena both of which are moving, but one more permanent than another, then limits are to be posited. The next point, then, in the work of framing general propositions is the determination of the possible scope of the change. Malthus, as is well known, was a keen student of mathematics. He was usually tied to the deductive method. This method was also popular in his time. In the second edition of the *Essay*, his historical accounts were only supporting the conclusions he had reached by deduction, in the first edition. Therefore the limits or the limiting conditions of the inter-relation between growing numbers and growing food-supply but at different tempos were discovered by deduction. With such a technique of thinking and in such circumstances the limiting conditions would have to be a progressive series starting from an initial point, which by itself is fixed. And that is exactly what is to be found in Malthus' argument. In an *imaginary case*—Malthus usually starts from imaginary cases—he states, “The necessary effects of these two different rates of increase when brought together will be very striking.....the human species would increase as the numbers 1, 2, 4, 8, 16, 32, 64, 128, 256 and subsistence as 1, 2, 3, 4, 5, 6, 7, 8, 9. In two centuries the population would be to the means of subsistence as 256 to 9; in three centuries as 4096 to 13, and in 2,000 years the difference would be almost incalculable. *In this supposition no limits whatever are placed to the produce of the earth.*”

There is another imaginary absolute limit necessitated by his method—equality of conditions. “The preventive check, as far as it

is voluntary, is peculiar to man," says he, for plants and animals are not troubled by the problem of supporting their offspring. "In a *state of equality*, if such can exist, this would be the simple question. In the present state of society other considerations occur." The contrast between the static and the dynamic, the imaginary and the actual is to be noted. At present, human beings lower their standard of comfort. Malthus' allegiance to the deductive method was half-hearted.

There are two other zero-points or imaginary social situations—an unlimited territory to be distributed and an unlimited wages-fund to be disbursed. With reference to the former, Malthus says, in his last edition: "The rate according to which the productions of the earth may be supposed to increase, it will not be easy to determine. Of this, however, we may be perfectly certain, that the ratio of their increase in a limited territory must be of a totally different nature from the increase of population. A thousand millions are just as easily doubled every twenty-five years by the power of population as a thousand. But the food to support the increase from the greater number will by no means be obtained with the same facility. Man is necessarily confined in room. When acre has been added to acre till all the fertile land is occupied, the yearly increase of food must depend upon the melioration of the land already in possession. This is a fund which from the nature of all soils, instead of increasing, *must be gradually decreasing*. But population, could it be supplied with food, will go on with unexhausted vigour; and the increase of one period would furnish the power of a greater increase the next, and this without any limit." A similar argument is offered for the wages-fund, which, when *unlimited*, will not allow the problem to arise.

These zero-points are imaginary nothingness. Yet they are mentioned to bring the realities into relief, as they should be by one who reasons deductively. They are not essential to the need of discovering the actual limits *constantly* obtaining in a given society at a certain specified period. They are of secondary importance to the realist, which Malthus undoubtedly was. For him, the actual limits.

The character of the latter is governed by the difference in the rates of progress of human numbers and subsistence. In between them come the habits of people, which also are changing. In Malthus' language—"In general their tendency is to change together." When

population increases, wealth or the means of purchasing subsistence increases, when the latter increases, more people marry and beget more. Then, like the hare, numbers catch the tortoise of subsistence. In consequence, the standard of comfort is lowered. Malthus writes: "When the funds for the maintenance of labour are rapidly increasing, and the labourer commands a large portion of necessaries, it is to be expected that if he has the opportunity of exchanging his superfluous goods for conveniences and comforts, he will acquire a taste for these conveniences and his habits will be formed accordingly. On the other hand, it generally happens that, when the funds for the maintenance become merely stationary, such habits, if they ever existed, are *found to give way* ; and, before the population comes to a stop, the standard of comfort is essentially lowered."

Therefore, in actuality, there are three types of limits—in the purely physical environment, in the social environment, and what is curious in the writing of a parson, in the purely human. Malthus the priest was a humanist and did not believe in divine redemption. The physical limit is that of diminishing returns from land, the inexorability of which Malthus divined before Ricardo. The limits of the social environment are war, pestilence, human misery or vice, and a lowered standard of living or pauperism—the evil that was most obvious in his times on account of lowered wages, high prices of foodstuff, and above all the bungling of Poor Law administration by the system of outdoor relief and bread schedules. (These economic effects he hoped to partially counteract by stiffer Poor Laws, by education and by Protection). Another socio-economic limit is wages itself. Malthus, in the previous quotation from his Political Economy, seems to suggest that wages which are the outcome of the interplay of the demand and the supply of labour do determine the standard of life of the labourer. For though the standard of life plays a secondary rôle here, Malthus gives it a primary one in his Essay on Population. In that sense he might be held to be a precursor of the standard of living theory of wages. Other factors like political despotism or liberty, education or ignorance also are included in the social limit. The most important limits however are what human beings set to themselves, *individually, viz.* — postponement of marriage and prudential self-restraint after marriage. Obviously, the two latter limits vary more than the first one. Yet, within such a shifting scope population grows at a much faster rate

than subsistence. In other words, *all limits in Malthus' writings are limiting conditions*. This is exactly the operation of causal relations in Sociology.

Now, when we talk about limits we are apt to think of an upper and a lower one. An upper one of subsistence beyond which population *cannot* pass would be inconceivable, as it would go against the spirit of Malthus' generalisation, *viz.*, that population increases at a faster rate than subsistence *even* in an unlimited territory with every inch of it fertile and producing its utmost and with an unlimited wages fund and with a perfect equality of conditions. Such is also not the sociological way. The absolute limits mentioned before, or the zero-points in the deductive process, as has been pointed out already, are imaginary situations from which factors which are alleged to interfere with the operation of the two selected factors, *viz.*, human numbers and subsistence, are artificially removed to allow the same operation to be studied in an atmosphere of purity in a spirit of scientific asceticism. In such frictionless situations the quicker growth of population is seen at its best. The upper and the lower limits that the man in the street associates with the marking of *extent* are different from those necessitated for the clearing of the ground by the deductionist. This is an important point to be remembered for it answers much of the criticism rampant. The real problem of population, which Malthus understood, is *not* what would happen when atoms are split releasing energy that would turn Earth into Paradise, or when equality in all spheres is reached. Malthus might well have retorted 'When the Heavens fall, we will catch the swallows.' In the meanwhile, this limited earth remains where it was, under the blue vault.

There is only one sense in which the term upper or lower limit can be understood, *viz.*, of a limiting condition that obtains throughout the process (as opposed to the beginning or the end of the process) of interaction between man and land. Halevy in his History of Philosophical Radicalism has understood it in this way. He writes: "But if the means of subsistence are a limiting condition in the sense, that population cannot *in a lasting way* either rise above or sink below this limit, then we can say with scientific exactness that the amount of subsistence determines the number of consumers"—p. 238. In other words, the real problem is "not whether population in course of time outrun the means of subsistence" or the opposite

state, " but whether the silent pressure of excessive numbers is *now* being felt in the form of unemployment, rising prices and encroachments upon the standard of life in the industrial centres "—Wright's *Population*, p. 176. In other words " the *constant operation* of the checks to population which arise out of want of food " (Wright, p. 33) is constantly being emphasised throughout Malthus' writings.

Here it is to be admitted that his use of mathematical series cannot be taken as laying the foundation-stone either of the statistical or of the mathematical study of population. The statement about numbers increasing *at least* in the geometric and food supply *at most* in arithmetic progression is a double approximation. The *inverse* ratio between preventive and positive checks is also a guess-work. Such generalisations are attempts to understand the nature of limited conditions. What is wanted to-day in the sociological study of ~~population~~ is, therefore, a refinement of those limiting conditions of the *inter-functioning* of the changing factors noted above. Studies of the changing factors belong to different and particular disciplines. These latter alone can elaborate and refine Malthus' findings. The sociologist will build on them ; and then only will he find whether the fear of overstripping is constant or not.

Before I indicate ways of refinement of the actual limiting conditions I shall mention certain striking similarities in the historical situation, then and now. For the sociologist can only take the recurring factors into account. That he had sensed the recurrence of certain factors and the persistence of the interplay at the very initial stages of the present order, redounds partly to the credit of the deductive method that every discoverer of an abiding generalisation adopts and partly to his genius in hitting upon the essentials. In other words, though the social and physical factors have changed considerably, his main propositions about the limiting conditions of the number and subsistence ratio remain as they were. Thus, instead of the Napoleonic Wars we have had the Great War, for the Industrial Revolution and its consequent dislocation of the rural economy and trade of England, we have the impact of new industrialism on the East, particularly on those countries which had so long been supplying raw materials to Europe and had built up its prosperity by exchanging them for its manufactured goods, in which procedure there was a comparatively greater gain to Europe per unit of labour and capital. In this

connexion the following lines from the Essay Book, III, Ch. XII, sound prophetic :

“ In the wildness of speculation it has been suggested, of course more in jest than in earnest, that Europe ought to grow its corn in America and devote itself solely to manufactures and commerce as the best sort of division of labour of the globe. But even on the extravagant supposition that the natural course of things might lead to such a division of labour for a time (in the XIX cen. it did, as Mr. Keynes has pointed out in *The Economic Consequences of the Peace*, Ch. II), and that by such means Europe could raise a population greater than its land could possibly support (the colonies and India did duty for America, and India still does, to some extent) the consequences ought justly to be dreaded. (They were not, by the Victorian optimists.) It is an unquestionable truth that it must answer to every territorial state, in its natural progress to wealth (substitute national economy) to manufacture for itself, unless the countries from which it had purchased its manufactures possess some advantages peculiar to them besides capital and skill. (Reference is to the geographical advantages, and to comparative costs, of course, as understood by Adam Smith in his plea for Free Trade). But when upon this principle America began (would begin) to withdraw its corn from Europe (the tariffs and subsidies by national governments served the same purpose) and the agricultural exertions of Europe were inadequate to make up the deficiency (notice the frantic attempts to settle people on land) it would certainly be felt that the temporary advantages of a greater degree of wealth and population, supposing them to have been really attained had been very dearly purchased by a long period of retrograde movements and misery.” (In some of the outpourings of English newspapers about the effects of the Ottawa Agreement upon British trade and industry the phrase ‘dearly purchased’ occurs.) This division of labour between Europe and America or other undeveloped countries of to-day (*vide* Greaves’ *Modern Production among Backward Peoples*) is no longer a joke, nor is it an extravagant supposition. It is an earnest fact and a very simple one of the economic life of the world. Bertrand Russel in his *Freedom and Organisation* refers to the modern transport-facilities, the technical improvements in agriculture and the rapid diminution of birth-rate among workers in general, in this connexion, but concludes, “ This is perhaps not a refutation of

anything that Malthus said, but it has destroyed the importance of his theory so far as the white races are concerned. In Asia it remains important." Aye, there's the rub, for Europe and Asia are not now two different economic entities. Asia is the economic annexe of Europe. And Africa too. Asia and Africa between themselves can restore the importance of Malthus' theory, now that the States and Canada are safely out of the European picture. One is not sure about South America as well.

The Economic Crisis may be said to have covered the real issue. Even in 1934-35 the World Foreign Trade is shrunken like the wild ass's skin. Each country is hastily shutting herself inside protective barriers, as each city in India used to do against marauders. New national units have lengthened the total tariff wall, old countries have raised it. There has been a big increase in production, though ~~not~~ to its fullest extent, as found by the Research Department of the Brooklyn Institute, but a bad division between classes and countries has spoilt its effects. The limiting conditions in the production of agricultural goods now operate *covertly, indirectly*, but none the less truly and surely, through attempts to establish national monopolies over them in the interest of national industries. No better symptoms are needed than the mal-distribution of agricultural products in the world, the loss of equilibrium of agricultural and industrial economies between different countries, and also within the same country. There is hardly any government to-day which does not feel hard-pressed to meet the conflicting demands of industrial and agricultural interests upon its attention. Malthus' statement about the calico-printers getting rich at the expense of agricultural labourers is worth quoting :

"I cannot conceive anything much more detestable than the idea of knowingly condemning the labourers of this country to the rags and wretched cabins of Ireland, for the purpose of selling a few more broad cloths and calicoes. The wealth and powers of a nation are, after all, only desirable as they contribute to happiness"—Essay, Book IV, Ch. X.

The English labourers do no longer go to Ireland (the Italian labourers were going, and do still want to go, everywhere), nor do they live in wretched cabins, their wages have increased no doubt. Yet, as Sir William Beveridge never fails to point out, the rigidity of wages as brought about by the concerted action of Trade Unions

has been partly responsible for the high figure of unemployment in recent years. The fact is this ; to-day agricultural operations can continue *either* under the stimulus of *rising prices* or by the *fiat of the State* backed up by national considerations.

Then again, birth-rate is diminishing, but the more or less irreducible death-rate of civilised countries hides the real increase. Even differential birth-rate tends to be level (World Population Conference Reports) on account of the spread of those practices which Malthus had condemned as impure. They belong to the same category as *limited market*, and anti-immigration laws, for they betray a constant fear about number catching up subsistence. When wage-earners become 'modern' and protectionists, there must be something true in Malthus even for to-day.

Unemployment Insurance has come in, on the shoulders of an old theory, *viz.*, the right to maintenance. The uncovenanted benefits, the gap-system, the mounting expenditure, the persistence of Poor Law, the introduction of Assistance Boards in the Act of 1934, including the opposition thereto, remind us of the Gilbert Act of 1782, the Act of 1784, the Speenhamland Bread Policy, and what happened to Poor Law administration up till the Act of 1834.

One possible objection to the above line of argument may be raised here. Are all these phenomena, poverty, etc., recurring or persisting ? In other words, does poverty only repeat itself and appear spasmodically ? Did Malthus know that it was implicit in the system of production which was then being inaugurated ? The honest answer is in the negative. It can be proved from his writings that he was no philosopher of history. He was deeply interested in the poor, but his concern was about the class to which he belonged. He remained a sociologist showing the interlocking of factors. We give him his dues when we say that certain phenomena of to-day resemble those which he dealt with and generalised from, and conclude that he struck upon their formal right relations. That persistence which is perversely recurring to give unity to history was certainly beyond his scope. Probably, why should things recur could not trouble one who wrote so early as he did. In any case, as students of sociology, we notice the resemblance that merges into recurrence without shaping itself into persistence or history. New social factors there may be, but they call for refinement of his generalisations. The Malthusian Devil is our Living Presence.

Refinement can only proceed along the lines laid down in his treatment, which is sociological. The following are suggested :

(1) The distribution of population over the world's surface has to be mapped out with reference to resources. In Malthus' time emigration was not a release. In the nineteenth century, it was. In the twentieth, emigration has been stopped or controlled for political, racial and economic reasons. Therefore an adjustment on the basis of the balance between resources and needs in different countries has to be worked out to eliminate non-essential factors, particularly the political and the racial ones. The disturbance is acute, particularly in South-Eastern Asia, *i. e.*, China, the Malayas, and India, where density in rural areas is high, birth-rate is high, death-rate is high, and the land has been cultivated for long and very intensively.

(2) For each local unit or economic zone, the balance or the ratio will have to be struck. Thus, on the one hand, economic surveys, and on the other, social surveys of the habits, customs or the folkways of the people will have to be undertaken. In Malthus' times such regional studies were not known. Without such studies of economic and ethnic groups, the influence of social habits on marriage, birth and death-rates cannot be understood and limits of supportable population ascertained with any exactitude.

From the point of view of accuracy,

(3) Mathematical and statistical analysis of the growth and drift of population and of resources are essential ; and

(4) a concept is necessary. There is the new concept of the optimum. Optimum is understood in different ways among which the highest average income per capita and the highest average expectation of life are the two most important. The former is purely economic, in the hands of Prof. Cannan, and bio-economic with Prof. Car-Saunders. The latter is purely biological with Dr. Pearl, but bio-social with Dr. Radhakamal Mukherji. Dr. Mukherji's definition of the optimum is based on the fact that certain biological considerations determine social and economic phenomena and changes, and that they determine the optimal number supportable in a particular region. Each zone, in the light of new developments of social biology, *i. e.*, of ecology, has a definite order of distribution of plant, animal and human communities. Social ecology deals with

the dynamic interdependence manifest in the balance between them and in its constant tendency to be upset.

Thus it is that a sociological study of the population (along the lines suggested in Malthus) will relate the findings of different sciences, most of them new and biological, to determine more exactly than he could even do, the subtle workings of the *constantly* operating but, usually, the dramatically *recurrent* tendencies towards a loss of equilibrium between resources and human needs. If such findings support Malthus he remains ; if they do not, he goes out.¹

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¹ A lecture read at the Malthus Centenary, Lucknow University,

A GLIMPSE OF THE VEDANTIC THEORY OF NON-PERCEPTION

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THE process of knowledge which determines the relation between the knower and the known is called a *Pramāṇa* or mode of proof in Indian philosophy. These *Pramāṇas*, as enumerated by the philosophers, vary in number from one to as many as eight according as the thinkers belong to the materialistic school of Chārvāka or are adherents of one or the other schools of Vaiśeṣika, Bauddha, Sāṅkhya, Nyāya, Prabhākara, Bhāṭṭa, Vedānta and Purāṇa. Of these Vedānta has admitted six sources of knowledge namely, *Perception*, *Inference*, *Analogy*, *Agama* or Authority, *Arthūpatti* or Presumption and *Negation* closely following their next-door neighbours, the Mīmāṃsakas of the Bhāṭṭa school whose epistemology as well, is based on these six *Pramāṇas*. Of all these *Pramāṇas*, *Negation* or what is more properly called *Anupalabdhi* or non-perception is, we think, only next in importance to perception because of the peculiar treatment it has received at the hands of the Vedāntins. The problem of negation is of great interest in Indian philosophy. Very learned and subtle disquisitions have centred round this topic of negation, and the Naiyāyiks, the Buddhists and the Mīmāṃsakas have all contributed their best to it. The ingenuity displayed by the Vedāntins in this matter deserves our special notice. The object of this short essay is only to give a very rough idea of the theory of non-perception with special reference to the Vedāntic point of view in order to satisfy, to some extent, the curiosity of those who have not much treaded on this thorny path of philosophical mythography.

Now, before we proceed to discuss in particular the different views on negation we shall do well to learn something of the nature of the subject in general. We know that all objects existing at a certain time and at a particular space may be apprehended in two aspects—positive and negative. Our experience cannot rightly ascertain the nature of things which do not stand in these two relations. As a matter of fact, a thing must be either '*sat*,'—positive or '*asat*,'—negative to be a

thing at all. A thing which is existing, i.e., *sat* is viewed in its positive character and while it does not exist it is *asat* and is viewed in its negative character. It is only in the former case that the objects come within the purview of our senses and in the latter case the negative existence of the objects can be known by a separate mental process. This is what is called *Anupalabdhi*, non-perception or non-apprehension, the only means for the cognition of 'abhāva' or negation.

Opinions differ as to the necessity of admitting *Anupalabdhi* as a separate *Pramāṇa* for the perception of negation. The Naiyāyikas say that the perception of the non-existence of an object (e.g., there is no jug on the ground) can be had from the apprehension of its locus. This may be explained as follows: In the case of the perception of the non-existence of the jug on the ground, the ground is in contact with the senses and the negation of the jug is in an identical (*swarūpa*) relation with the ground. So with the perception of locus, the ground, the negation of the jug also is perceived

(cf. अभावप्रत्यक्षे समवायप्रत्यक्षे चेन्द्रियसम्बद्धविशेषणता हेतुः । भूतलादी
षटाद्यभावः संयुक्तविशेषणतया गृह्यते—भाषापरिच्छेद—सुक्तावली । Bombay Ed., p. 48).

Thus we see that according to them "the perception of non-existence (e.g., there is no jug here) is a unitary perception of one whole, just as any perception of positive existence (e.g., there is a jug on the ground) is. Both the knowledge of the ground as well as the knowledge of the non-existence of the jug arise there by the same kind of action of the visual organ, and there is therefore no reason why the knowledge of the ground should be said to be due to perception, whereas the knowledge of the negation of the jar on the ground should be said to be due to a separate process of knowledge. The principle that in order to perceive a thing one should have sense-contact with it applies only to positive existents not to negation or non-existence. Negation or non-existence can be cognised even without any sense-contact. Non-existence is not a positive entity, and hence there cannot be any question here of sense-contact."

The Naiyāyikas also hold that all negations in general cannot be perceived. The negation of those things only whose existence can be perceived can be proved by perception. This is clear from their mention of '*Yogyānupalabdhi*,' a term which we shall explain later on.

They do not admit *Anupalabdhi* as a separate *Pramāṇa* for the perception of negation, inasmuch as such a cognition can be effected by perception (*Pratyakṣa Pramāṇa*) only.

The *Prābhākara*s also hold almost the same view as the *Naiyāyika*s. According to them, non-perception of a visible object at a particular place is only the perception of the empty place. Hence they do not feel any necessity for admitting non-perception as a separate mode of proof or *Pramāṇa*.

The *Buddhists*, however, overcome this difficulty by denying the existence of negation as such. They hold that when a negation is apprehended, it is apprehended with the specific conditions of time and space (e.g., this is not *here now*); but in spite of such an apprehension as the *Buddhists* explain, we can never think that a negation by its very nature can thus be associated with those specific conditions in any relation.

The *Mīmāṃsaka*s, i.e., *Kumārila* and his followers, on the other hand, refute the *Naiyāyika*s and the *Prābhākara*s and establish *Anupalabdhi* as a distinct *Pramāṇa* like the other five *Pramāṇas* of the *Prābhākara* school. *Kumārila* expresses his opinion very clearly on this point in his master work *Sloka-vārttika* in the following way:—

“ न तावदिन्द्रियैरेषा नास्तीत्यव्ययते मतिः ।
 भावांशिनैव संयोगो योग्यत्वादिन्द्रियस्य हि ॥
 गृहीत्वा वस्तुसदभावं सूत्रा च प्रतियोगिनम् ।
 मानसं नास्तिताज्ञानं जायतेऽज्ञानपेक्षणात् ॥
 संयोग-समवायादिसम्बन्धो नैव विद्यते ।
 नागृहीते हि धर्मत्वं, गृहीते सिद्धसाधनम् ॥

The notion ‘it is not existent’ cannot be formed through perception, for there is no contact here of the sense-organs and the object (which is possible only in the case of positive existence of things). We perceive the ground and remember the jug (the thing negated) and thus in the mind arises the notion of non-existence which has no reference at all to visual perception. If you do not admit ‘*abhāva*’ there cannot be any पक्षधर्मत्व (the quality of the subject of which the *probandum* or the major is to be predicated—in the case of proving अभाव by अनुमान) in it ; but if you admit it at the outset to escape this charge it is all right by the very confession of yours—(here the positive nature of ‘*abhāva*’ is argued). This point can be cleared up by a concrete example as mentioned by *Pārthasārathi Miśra*, the well-known

commentator of Mīmāṃsā. When in the morning a man staying at a particular place does not find any tiger or other beasts there during his stay and also remains unaware of the non-existence of such animals at that time because of his not thinking whether they actually exist there or not, and then returns to the village at noon after having perceived the place only and is asked by some other persons if he had seen any tiger, elephant or lion there, at that time only he becomes aware of the non-existence of those animals in the morning (which fact was not known to him before) by remembering now the spot previously perceived by him. The non-existence of tigers in the morning cannot be known at noon through perception which knowledge is possible only in the case of objects present at the moment and capable of coming into contact with the sense-organs. Further, Kumārila points out that 'abhāva' is a *Pramāṇa* only where all the other five *Pramāṇas* fail to secure the end.

It is given in the following two lines :

प्रमाणपञ्चकं यत्र वस्तुरूपे न जायते ।
वस्तुसत्तावबोधार्थं तत्राभावप्रमाणात् ॥

The very nature of 'abhāva' as being a fact of cognition calls for a similar *Pramāṇa* as *Anupalabdhi*. As much as an object in its positive aspect cannot be proved to be known by an 'abhāva' or negative. *Pramāṇa*, so also it is impossible to prove it in its negative aspect by a positive *Pramāṇa*. Thus

“मानं कथमभावश्चेत् प्रमेयं चास्य कौटुशम् ?
मेयो यद्वदभावो हि मानस्यैवमिष्यताम् ॥
भावात्मके यथा मेये नाभावस्य प्रमाणात्,
तथाऽभावप्रमेयेऽपि न भावस्य प्रमाणात् ॥”

Hence the admission of *Anupalabdhi* as a *Pramāṇa* separate from *Pratyakṣa* and others for the knowledge of the non-existence of a thing is conclusively proved.

Now when the general nature and the utility of *Anupalabdhi* as a separate *Pramāṇa* have been demonstrated to some extent, we shall try to understand the Vedāntic view on the subject. Vedāntins, in a like manner, with the Mīmāṃsakas, insist on admitting *Anupalabdhi* as a separate *Pramāṇa* for the cognition of negation. But we shall carefully note here the fundamental distinction between the two schools on this point. Vedāntins hold that 'abhāva' is actually

perceived, '*pratyakṣa*' and not otherwise known, although this perceptual knowledge comes not through perception but through some other source of knowledge known as *Anupalabdhi*.

Anupalabdhi is defined by them as a *Pramāṇa* which is a special means for the apprehension of negation which is not possible through any other mode of knowledge such as, inference and the like. This definition excludes inference, perception, memory and the unseen merit '*adrṣṭa*' (which is the general cause of everything) from the room of *Anupalabdhi* for the perception of non-existence. But we must take this *Anupalabdhi* in a qualified sense for proving negation, since, if taken otherwise (*i.e.*, *Anupalabdhi* as such), it would not be a valid means for the apprehension of the negation of such supersensuous (*atīndriya*) objects as '*dharma*,' merit and '*adharma*,' demerit. These supersensuous objects can be proved only by an inference. We are not sure of the non-existence of these insensible things in the self though they remain unperceived therein. Thus we find that *Anupalabdhi* in its general nature is not indiscriminately applicable to all cases of non-existence for a cognition thereof. Hence we must take this non-perception or *Anupalabdhi* in a qualified sense. Only that *Anupalabdhi* which is '*yogya*,' *i.e.*, relates to proving negation of objects capable of being known or perceived by our senses in a perceptible locus will be helpful for the purpose. This is what is known by the term '*Yogyānupalabdhi*.' The '*yogyatva*' of *Anupalabdhi* is to be determined by the admission of the object to be negated *i.e.*, '*pratiyogī*', and the locus where something is negated, both of which are capable of being perceived and of all other conditions favourable for such a perception as being present. Thus, if there is a jug in a well-lighted room it will be perceived; but if in such cases the jug does not exist there, the non-existence can be proved by a simple non-perception of it. We can easily distinguish a ghost from a pillar by this *Anupalabdhi*. If ever a ghost takes resort to a pillar it can be known in the same way as the pillar is through perception. We should also note here that in the case of ascertaining difference such as in the case of the ghost and the pillar we are not concerned so much with the '*yogyatva*' of the '*pratiyogī*' as with that of the '*anuyogī*,' the locus. But merit and demerit, incapable as they are of being perceived, cannot be proved to be non-existent in the self by non-perception. Now, a question may arise that if non-existence is perceived through non-perception by virtue of the sense-

contact with the locus we may say that the senses are the means to create a mode of mind in the form of non-existence (*abhāvākārā vṛtti*). Vedāntins argue that this cannot be so apprehended, because the sense organs can come in contact with the locus only and hence they cannot directly receive the non-existent thing owing to the absence of any contact with it.

According to Vedānta, the perception of objects underlies a process in which the internal organ (*antaḥkaraṇa*) proceeds like the flow of a stream through the eyes, etc. (which are like gate-ways) to the object when it comes in contact with the eyes, etc. and thereby the *antaḥkaraṇa* being transformed in the form of that object, a complete identity of the consciousness underlying the object and that underlying the subject is established. The Naiyāyika contends that in the case of the perception of negation also the process being all the same—the locus of negation coming in contact with the senses and an identity of the consciousness underlying the negation of the object with that underlying the subject (the *Pramātā* or knower) being established, perception is therefore the right source of knowledge for the cognition of negation. Vedānta shows the untenability of this contention as follows. Although the resulting knowledge is a case of perception we cannot say that the means of attaining it is also perception. We know that the sentence like “you are the tenth” also leads to visual perception whence we find that the means or source of that knowledge is the sentence, but the resulting cognition is perception. The significance of this lies in the fact that, although something is perceived, there can be no guarantee that such perception must always come through the same perceptual mode (*cf.*

न हि फलीभूतज्ञानस्य प्रत्यक्षत्वे तत्कारणस्य प्रत्यक्षप्रमाणतानिदितलमस्ति ; दशमस्तमसीत्यादिवाक्यजन्य-
ज्ञानस्य प्रत्यक्षत्वेऽपि तत्कारणस्य वाक्यस्य प्रत्यक्षप्रमाणभिन्नप्रमाणत्वाभ्युपगमात् । फलवैजात्यं विना कथं
प्रमाणमिदं इति चेत्, न ; इतिवैजात्यमात्रेण प्रमाणवैजात्योपपत्तेः ।)

In the perception of negation the *vṛtti* or mode of mind is in the form of negation of an object that is caused not through the activity of a sense-organ (as is seen in the case of a perceptual knowledge of a positive substance) but through another mode of proof called *Anupalabdhi*.

Now we shall discuss about the illusory apprehension of negation. When a person under the spell of illusion perceives the non-existence of an object though it is really present, what shall we say as to which

forms the material of that '*anirvacanīya abhāva*'? The old school of Vedānta holds that it is not a case of '*anirvacanīyākhyāti*' but of '*anyathākhyāti*.' So, instead of saying that *māyā* is the material of negation there we must say that the negation of the object, *e. g.*, 'the jug,' which is always there in the nature of the locus, *e. g.*, 'the ground' (*bhūtalarūpa* and not simply *bhūtala*) is attributed to its locus (the ground).

On the contrary the new school of Vedānta holds that in such cases the illusory negation of the object is '*anirvacanīya*' and the materials thereof are supplied by *māyā*, or in other words, *māyā* is the material cause of this illusory negation. We cannot also, on the ground that *māyā* is a positive idea, question this negative apprehension, different in character as it is from *māyā*, as a necessary effect of it. This we can account for from the fact that there is not any regularity in the matter that the cause and the effect should be entirely of the same nature, *i. e.*, one representing the other in every respect. Some similarity which we expect between the cause and the effect is not altogether absent in the present case as well. Here '*mithyātva*,' *i. e.*, the state of being found to be contradicted is the same in '*anirvacāipa*' negation and *māyā*. But from the admission of a difference of the cause and the effect, *i. e.*, the positive *māyā* and the negative apprehension, as we have mentioned above, we must not say that Brahman is the material cause of the world (Brahman and the world being different in nature as the former is real and the latter merely an appearance), because Brahman is only the substratum of this illusory world and also because It is an inorganic whole, it cannot be the material cause of anything. Thus the nature of negation and the means for its apprehension are discussed to an extent which will at least give us a general idea of the subject from the Vedāntic standpoint. Now we wish to conclude the topic with an addition of a few more words to the foregoing observations in order to clarify the positions of the different schools of thought.

The view of Prabhākara has been mentioned above. We must note that Prabhākara denies '*abhāva*' as such or the '*vastutva*' of *abhāva* and accepts it only as a particular kind of knowledge which we can get from the perception of the empty locus without any reference to any other source of knowledge. The Buddhists also do not admit the '*vastutva*' of '*abhāva*,' or in other words, they say that there cannot be anything called '*abhāva*' as such. According to them

the idea of '*abhāva*' is only what is called '*vikalpasiddha*;' it comes later on just as the notion of class, quality, action, etc., is developed by the mind at a later time to supplement the idea of the pure '*nirvikalpa*' and '*swalakṣaṇa*' thing (i.e., which has a specific existence of its own without any reference to its odour, form, name, class, quality and action—which is Kant's 'thing-in-itself,' free from all categories). On the other hand the Naiyāyikas, the Mīmāṃsakas and the Vedāntins all take the realistic point of view, in other words, they say that there is some objective reality of '*abhāva*'—it is not a mere fiction or an idea as the opponent suggests.

JOYZELLE AND THE TEMPEST

MAKHANLAL MUKHERJI, M.A.

NO one, we think, can pursue these two plays, each a masterpiece of two of the world's greatest dramatists, without being seriously impressed by their strong family-likeness so to say. As we go reading between the acts and scenes, we are constantly reminded in *Joyzelle* of almost the same motive and design found to be at work in the *Tempest*. The same ship-wreck and the meeting of two souls towards their life's predestined fruition in the enchanting island; the same designed way of putting love to a severe test—in one case the love of Ferdinand and in the other the love of Joyzelle; the same wrathful attitude from the magician-lord of the island towards the suitor till he is revealed in his true austere benignity; the same mechanical working out of events with the help of white magic in one case and the transfigured or personified genius of a mystic in the other. Indeed, so very alike is the outline of plot-construction, that one may as well venture the suggestion that the difference in the impression of the two plays is due, more than anything else, to the disparity in the angle of vision of the ages in which they have had their being. It seems rather tempting to imagine that Maeterlinck might as well have penned the *Tempest* had he been born in Shakespeare's time; while Shakespeare, if he were to write in the present century, could not but produce a *Joyzelle*. This one would also rather willingly believe. For, the very opening scene of *Joyzelle*, where Merlin wakes up his sleeping genius Arielle, brings into prominent relief the new mystical outlook; and the lines—"men are persuaded that his secret virtue, which is obeyed by the planets and the stars, by water, stone and fire and to which future at times reveals some of its features; they are persuaded that this new and yet so human virtue is hidden in philtres, in horrible charms, in hellish herbs and awful signs"—seem to be a deliberate fling at Shakespeare's naive conception of white magic and the magician in Prospero. Maeterlinck in many places of his charming book of essays, "The Treasure of the Humble," thus appraises the miraculous change wrought through centuries of silent education in men and women of these days who have developed a new mystical depth

and significance in their lives as against men and women in the days of Shakespeare, when life was lived in its plain, petty incompleteness. This fact alone, in spite of its discrepant, individualistic tone, shows the drama, *Joyzelle*, in the making, laying bare as it does, the inner working of the artist's mind. Observed from this vantage-ground of a mystic, the other consequent changes in the drama appear almost inevitable; and the drama looks almost like a modernised presentation of the *Tempest*.

But these various points of similarity, on second thoughts, seem rather superficial. To emphasize at once what is most obvious. The motive that inspires Merlin to institute the tests for his son is quite of a different nature from what guides Prospero in the case of Ferdinand. Prospero's motive is merely this:

“ * * * This swift business
I must uneasy make, lest too light winning
Make the prize light.”

While with Merlin, the tests are the very steps—he has only forestalled them a little by the power of his vision—by which destiny takes each one of us, not to speak of Lanceor, to our life's fulfilment. For each one of us, must undergo the same travails so that our souls may be born anew with the ripening of our individual experiences in life. “Each one of us finds anew the agony, each one of us finds anew the desperate hope and folly of the ages.”

This shows us that the entire attitude of Maeterlinck towards the construction of the drama, towards the treatment of love which is the theme of both the plays, is essentially different from that of Shakespeare.

With Shakespeare, the island-scene is vital for the growth and development of the weird atmosphere of the drama where everything is possible. And it applies so pre-eminently in the case of Miranda that we find her as she is not only under her father's conscientious guidance, but also under the silent, benign influence of the solitary, strange island.

But for Maeterlinck, the solitude of the island has only a symbolic meaning; and the atmosphere is neither of the natural, nor of the supernatural kind—it is a spiritual atmosphere, which every one of us, not to speak of Joyzelle and Lanceor, breathes in our exalted and pregnant moments of life; but which a mystic soul, like Merlin, in a state of realisation carries about him every single moment. In this

sense, we are always being brought into the enchanting island, when our souls meet in silence in our intensest moments.

This difference becomes all the more remarkable when we compare Ariel of the *Tempest* and Arielle of *Joyzelle*—of the same name, and two of the finest, because the most elusive, creations of their poets. The Ariel of Shakespeare is a creature of imagination, an etherealisation of gross conceptions of his age which was steeped in fairy lore—conceptions which in the process of germination in the vast fertile stretch of his imagination have flowered in the world's most perfect extravaganza—*The Midsummer Night's Dream*. In the *Tempest*, Ariel is but an air, a touch, a feeling—an efflorescence of the finest forces of Nature. Suffocated under the heavy, leaden air of the earth to which he must submit to do the bidding of a human master under whose superior power he is, he presents a picture of suffering. No wonder then that agonised in his insistent cry for freedom, he would sometimes prove intractable.

But in the words of Ariel to Prospero—"I cleave to thy thought"—Shakespeare suddenly throws a new light of mystery on the character of Ariel, which is that he is an objective projection of Prospero's thought. This subtle suggestion of Shakespeare Maeterlinck accepts and transforms into a new creation—certainly a revelation for us—that he is the genius of Merlin.

Now a genius, according to Greek and Roman belief, is a protecting spirit which was thought to take possession of each man at his birth and to accompany him through life. But with Maeterlinck it is a different conception altogether. This is conceived to be the special inherent aptitude which every man possesses to communicate with the mighty spiritual forces that lie dormant in his soul. This aptitude when awakened and exercised to the fullest degree serves to clarify our vision which is ordinarily blurred by the limits and imperfections imposed on us by a mysterious, unknown power, which may be called our Destiny. That this is the poet's intention is clear from the opening address to Arielle, which sounds very much like a soliloquy. This power, inborn in man, is conceived as a gentle maiden, all invisible, who retains some shadow even in the light in which Merlin has been able to train her—"a certain cruelty that takes too great a pleasure in men's weaknesses." She is in a fury when the golden moment of Merlin's life is lost in inaction; for, her own fate is inextricably woven into the dark fatality that awaits Merlin in case he lets slip this rare opportunity.

Now let us turn to a consideration of the dramatic art of these two masters. The art of Maeterlinck is a conscious reaction against that of the previous masters. His aspiration is to create what he calls "a static drama." By this he means the drama of active silence, which when absorbed into our very being, emerges into a kind of action, very different from our familiar "dramatic action." This action is quickened with the very quintessence of our being; through an "yes" or a "no" it moulds the whole course of 'dramatic action,' that is to say, the action of the drama that is being enacted in our lives by Destiny every moment.

The art of Shakespeare, specially in the marvellous series of tragedies, is absolutely of a different genre. In Shakespeare, we are treated to situations of a character or characters having a dominant passion or motive and the situations are dramatic simply because we are shown that the passion itself makes for the situations one after the other as it goes on unfolding itself. The situations are dramatic because for the moment the character is merged completely in the situation, the outer world and the inner world seem to be completely unified. To put it briefly, the dramatic action in Shakespeare is a psychological development of the soul, tracing the variations in the character to their primal source. In Maeterlinck, the action is a spiritual growth, and the ultimate reality is the reality of the soul—not a bare, monstrous abstraction, but a vital, living presence transmuting every fibre of our existence. In this broad sense, the art of Shakespeare may be characterised as analytic; while the art of Maeterlinck is synthetic. Of course, Shakespeare never presents us merely with an analysis of mind, but with characters wonderfully vitalised and real; and in this lies the perennial triumph and elusiveness of his genius. But his characters rarely move beyond the psychological level. And on the psychological level, though we live fully and completely in the complexity of a single situation, we still live only in fragments. Whereas on the spiritual level, every moment of our life is rounded up with eternity and we live in the truest attainable synthesis.

But this psychological level is transcended in Shakespeare in the soliloquies of a Hamlet, a Macbeth or a Prospero when the soul rises supreme as master of the situation and takes a sudden flight. This overflow and luxuriance of soul which finds distant echoes in tremulous

cadences, is the meeting point between Shakespeare and Maeterlinck, with this difference that in the theory of Maeterlinck, when language is stretched to the breaking point it is really a futility of art. It is better that the artist should look up to life, and use simple, vital words, or better still, utilize the pervasive influence of silence to dwell on the soul. But this theory of Maeterlinck fails to get the better of him as an artist; and we find in him also those strange whisperings of soul made audible through a finesse of form and expression which sounds mysterious to ordinary ears. And in this regard, he belongs to that rare brotherhood of the world's greatest language-painters, if such an expression be permitted.

Yet, while Shakespeare rises to this fine height of the soul in snatches, Maeterlinck makes that height the common ground in his plays. We can recall only occasional flashes of Prospero like :

“ * * * we are such stuff
As dreams are made on, and our little life
Is rounded with a sleep,”

when compared with the character of Merlin which is pitched from the beginning to this high key.

This brings us to the difference in their treatment of love, which is the theme of both the plays.

For our purpose, three different aspects of love may be noted. In the first place, there is the pragmatic aspect, born of the complexities of our modern habits of life. Now-a-days we cannot love with our whole being. We are so absorbed in mercenary or intellectual pursuits that we neither have the good sense nor the leisure to meet the demands of sentiment in a healthy, normal outlook. We see in love at best a community of interest, a sense of partnership. The world, which wants us to keep up our reputation, is in constant clash with the sincere outpouring of love, which is ‘cribbed, cabined and confined’ rather than court lifelong misery in a hopeless struggle. This aspect of love is the dominant note in the literature of to-day and finds forceful expression in ‘Babbit’ of Sinclair Lewis, the famous novelist.

There is, again, the romantic aspect of love, which is simple, daring and easily takes fire. Under its spell, we entirely give ourselves up to our imagination and live in an expansion of being in the beloved, as Shakespeare portrays love in his immortal sonnets and in

Romeo and Juliet. The scoffings of the world are here faced smilingly because each heart is true to the other. There may be just a peep of suspicion, but that is completely blotted out of thought in the glamour and fire of true love. This love is capable of being engendered in the youth as well as in the maiden to the same degree or pitch of intensity and feeling.

In the *Tempest* Shakespeare contrasts the first kind of love with the second, and shows that the difficulties that stand in the way of giving ourselves away to the lofty sentiment of love are the civilization's own making ; so that our only remedy lies in flying away from civilization. The serene intensity of love in Miranda has an artless simplicity, a primitive sanctity about it, which we do not find in the passionate overpoweringness of the love of Juliet, whom we may set down as a sort of sublimated school-girl. Indeed, the shreds of social reputation fall off from us the moment we cast away our social skin and live in communion with nature in a more primitive fashion with fewer and simpler needs.

But there is yet a third kind of love, which is capable of expression by the woman alone, and never by the man. We speak here of the true, predestined love. As Maeterlinck says in his essay on "Women" : "Who shall tell us of what consists the first look of love, 'the magic wand made of a ray of broken light,' the ray that has issued forth from the eternal home of our being, that has transformed two souls and given them twenty centuries of youth ?" "Therefore it is, perhaps, that besides their primitive instincts all women have communications with the unknown that are denied to us. The woman never forgets the path that leads to the centre of her being." In Joyzelle we are presented with a perfect expression of this sort of love. This spiritual love is not mere feeling, nor ecstasy. The only thing needed to keep its flame burning is the living presence of the beloved—nothing else does count. He may deceive, he may be deformed ; but none-the-less he remains the eternal object of love. In response to Lanceor's heart-breaking cry : "But what am I, Joyzelle, what do you love in me, in whom I have profaned and others destroyed all that you once loved ?"—Joyzelle answers : "You. It is he alone, it is you alone, in whom no change can come but that which increases love. * * * " This love is naturally fortified in its own conviction that the object of love can never be degraded owing to the incidents of human nature ; this love is sure that a saving touch of

itself will cleanse off every impurity; and every trial is a step forward towards its crowning achievement. It does not pine away in the hope of a return; it will live in the very being of its beloved forgetting its own existence; it will set no price by her immaculate virtue, which it will sacrifice in a trice for the mere life of her beloved, only to feel the breath of his being. Such is the colour of love that meets the eye in Joyzelle and every bar that is crossed sheds a light that deepens the colour-tone. These trials that are arranged for her through Arielle who conspires to veil Lanceor's reason and make him a changed man, only set off the love of Joyzelle in a more and more glorious light.

To find this love and to have one's life immortalised in its radiance is the privilege not only of the youth, but of the aged also. The time-worn mystic who has always been deceived in this life by the wiles of a false love, as Merlin is shown to have been, may find youth eternal, if he happens to realise even in his last moment this soul-awakening love. Merlin succumbed to this human weakness and was tossed between his son's happiness and his own. But he could not induce Joyzelle, who as a woman has surer instinct of her life's fruition. So that his son ultimately got the better of him and he passed into oblivion with this sweet and serene reflection: "Thanks to the unknown gods, I have been able to give happiness to the two hearts dear to me, but I can do nothing more. I am going towards my destiny and I go in silence."

Now, let us address ourselves to the comedy aspect of the two plays and conclude. For, surely enough, both the dramas end in union in spite of severe odds and culminate in triumphant rejoicing. Yet, both the plays have such a seriousness of outlook that it may seem somewhat baffling to lay our finger upon the elements wherein the comedy lies. Taking all in all, we shall not be far off from the truth when we say that it lies in the clockwork, mechanical way of disposing of events through the intervention of magical or spiritual power which gives a touch of unreality to both the plays and is in itself the fruitful source of all comedy, as shown by the famous philosopher M. Bergson in his masterly analysis of all shades of comicality in "*Laughter*." Though it may be said that by this intervention of magic, Shakespeare wishes to preserve the unities of time and place—a classical convention which, by the bye, he honoured more in the breach than in observance—still, it is this superhuman way of disposing of events that

always arouses in us pleasurable sensations, inasmuch as we have the inevitable belief that everything will go right in the end. In this sense, the wrathful attitude of Merlin towards Lanceor at their first meeting—which is comparable to the same sort of scene in the *Tempest*—is more comical, for it seems without basis altogether. In this sense, again, there can be no meaning in depicting characters, when they are mere pantomimes, without any trace of individuality or freedom of action. Joyzelle, alone of all persons, is endowed with a personality and in her case love triumphs over destiny itself.

In fine, we realise that though of kindred spirit—these two artists—the development and expression of their arts have been very different because of the demands and exigencies of their own age ; and even so, the difference, though in some ways vital, is in other respects only a sort of limitation that is born with every age and is imposed on every artist. It is undeniable that however much an artist will strive to live in eternity, he is more or less a creature of his age, whose deepest aspirations he intuits in his largeness of imagination and visualises in art which is eternal only in a limited sense. But the artist who is gifted with the most profound imagination, that feeds with inexhaustible life the creations of his heart, is sure to be discovered anew and enjoyed in the newer aspirations and thoughts of every new age, which has been the fortune of Shakespeare and which, we hope, would be the fortune of Maeterlinck also.

Calcutta.

SUTHERLAND'S REMINISCENCES OF RAMMOHUN ROY

BRAJENDRANATH BANERJI.

[James Sutherland was one of the closest European friends of Rammohun Roy and was with him on board the *Albion* during the voyage to England. He had thus unequalled opportunities of knowing Rammohun's character and wrote a fairly lengthy article on him after his death. This article, which to all appearance was published in the *Literary Gazette* and reproduced in the *India Gazette* for February 18, 1834, was in no sense a regular biographical sketch, but it is extremely valuable as an account of his character by an educated European who both loved and admired him. This account has been drawn upon in part in Miss Collet's biography but has nowhere been reproduced in full, though the intimate and vivid picture of Rammohun it provides fully deserves reproduction. One of the difficulties in the way of a full reproduction was that the files of the paper in which it had been published had become almost unobtainable. Fortunately however, I have been able to get a transcript from the India Office Library, London.]

The death of this distinguished and extraordinary man, which occurred at Stapleton, near Bristol, on the 27th of September, was announced here too late to be noticed in the last number of the *Literary Gazette*; but although the other papers of the presidency have since given several brief sketches of his public life, the following reminiscences illustrative of his character, set down without much reference to order, may still prove not wholly uninteresting to the Indian public.

The public career of Rammohun Roy in Calcutta must be familiar to most of my readers; but although he was generally known, and esteemed by the European community, I doubt if he was properly appreciated. These people, accustomed to hear other natives speak English perhaps even more fluently, and who met them only in that sort of mixed society in which there is little scope for the display of mind, wondered what others saw in him so astonishing. Of his various acquirements, and the immense obstacles over which he had triumphed in shaking off the prejudices of habit and creed, born as he was a high caste Brahmin, they could form no adequate estimate; for it is wonderful how little the generality of our countrymen, especially of those located at the Presidencies, know of these matters. They heard something of Rammohun Roy's numerous writings, but they read them not, and fancied, if they ever thought about them at all, that they probably related to the feats of Brahma, or the incarnation of Vishnu; they confounded him, in fact, with the portly Baboos who babble—not of green fields, but of the price of opium and the rate of exchange. Among the more enlightened of his own countrymen, and the more intellectual of ours, however, he was better appreciated and especially by those who approached to a closer intimacy with him, and met him in the ease and freedom of familiar intercourse,

The writer of this article had shared the friendship and confidence of Rammohun Roy for several years, and was early, of his acquaintance with him, imbued with a profound veneration for his character, which displayed qualities extremely rare in an Asiatic. Although he had abjured the prejudices of caste, he still abstained from the food forbidden by it, in order that his reasons for departing from the faith of his ancestors might not be mistaken; and that he might still preserve his influence over his countrymen. This he did to a certain degree; but to such an extent was he persecuted by the more bigoted Hindoos, that his life was actually in danger from them, and at one time Dwarkanauth Tagore and a few faithful friends only adhered to him, while his aged mother is said to have gone to Juggernaut, and died of grief and vexation at his apostacy, as she probably called it. He never could go to a party at any European gentleman's, but he was watched by hurkarus and bearers till a late hour at night, peeping through the *jhilmils* to detect him in any violation of the rules of caste, so that he has been known to suffer severely from thirst, being afraid to take even a glass of water. The civilians of the old school, too, by no means approved of any indication of the march of mind among the natives: they infinitely preferred the sleek and servile Baboo who threw off his shoes at the foot of the stairs and hoped "master was well;" and some of them treated him with indignity. It is said that he once fought a duel with some one who had presumed to do so, and I know that he had a very high and delicate sense of honour. One of his relatives also was shamefully persecuted in those days when it was too much the principle of our government to support power at the expense of justice. It will be admitted that these were trials which it required no common fortitude to sustain; but they were borne with a dignity and firmness that has seldom been surpassed.

Rammohun Roy was a great friend of Mr. Buckingham, and it was highly honorable to the former, that at a time when party-spirit ran very high here, and Mr. Buckingham was held up to the world by the Government and its adherents as a sort of political bugbear, and his house *tabooed*,¹ as they say in the Pacific, that this enlightened native advocate of freedom made a point of being more frequent in his visits to him and they discussed with zeal and animation the great questions of Indian polity.

The first striking indication of deep reflection and earnestness on subjects of political importance I met with in Rammohun Roy, was shortly after his memorable appeal to the King in Council, for the liberty of free printing in India, was ready for the press. We had conversed about it frequently, but it had been said that it had been written for him, and not knowing him so well, I thought it not unlikely; but while talking it over one evening with him, he observed suddenly, "that another argument, or rather illustration, might still be introduced which would give additional force to the memorial. Urge, said he, that in Canada where free institutions have long prevailed, notwithstanding its proximity to the United States, that even during the war the loyalty of the subjects there has never been shaken or suspected; but that, on the contrary, these privileges have increased their attachment to the British throne. I wrote the clause down nearly in his own words, and they are printed in the memorial. At that time, I believe, he was in the habit of getting his

¹ The natives of the Pacific Islands affix certain marks on the huts of the proscribed or outlawed. The huts are then said to be *tabooed*.

English compositions looked over by some of his European friends, from his anxiety to be correct, though he wrote the language with considerable fluency and elegance; and even in his later days, though his knowledge of it was of course improved, he would frequently get an acquaintance who might be near him to write a note for him: but then he was most fastidious and difficult to please as to the style, and no one better understood how to adapt his expressions with the greatness (*sic*) exactness to the condition of the party addressed and the circumstances of the case.

His philanthropy was unbounded, and generally took a wise direction. It is known that he maintained a school here for many years, and in printing books and contributing to useful institutions and objects of benevolence, he expended large sums of money. Some of these publications, indeed, were of too polemical and metaphysical a character perhaps—too much devoted to speculative theology. I should rather have seen his energies directed to subjects less sacred and abstruse than disputations with missionaries on the divine incarnation—a question of faith rather than of reason and logical inquiry.

He was not always judicious in the choice of friends. His generosity and unsuspecting nature were sometimes abused; and he was too apt to be misled by high-sounding professions. One instance of the kind he had reason bitterly to repent; for the individual alluded to, a European, on whom he and his friend Dwarkanauth had heaped kindnesses in overflowing measure, disappointed in his hopes of accomplishing by means of Rammohun Roy, other objects of ambition, turned round upon him and assailed him with the most atrocious calumny, in which he was to a certain degree abetted, by a journal here that too eagerly lent itself to the propagation of any base slander against a political rival. The offender in this case, however, afterwards begged pardon on his knees, and successfully solicited a pecuniary favour from the man he had reviled!

Speaking of his eldest son, who is still living in Calcutta, he told me that he never attempted by direct efforts of argument, still less by ridicule or sarcasm, to bring him round to his own opinions, and that he was still, when he had nearly attained the age of manhood, worshipping his images of wood and stone; but said he, I invited him to study with me, and as his mind became enlarged, he gradually forsook these prejudices of ignorance and superstition.

Persons who first met him in company, where political and literary subjects came under discussion, were astonished at the acquaintance he displayed with our institutions, our public men, and our literature: they were surprised to hear a native talking of the *Quarterly* and the *Edinburgh*—of Whigs and Tories—of Lord Liverpool and of Mr. Canning. There was something in the sparkling oratory of the latter that had a peculiar charm for him, and indeed that statesman's advocacy of the Catholic claims touched him nearly, for there was no subject on which he felt more keenly than on one which involved the great question of religious liberty; he always reflected on the possibility of this country being made, like Ireland, another arena for the fierce contention of rival sects, owing to the adoption here of those principles against which Mr. Canning so successfully contended at home.

In short, he was the enthusiastic advocate of liberty, civil and religious, all over the world, and watched with intense anxiety every indication of its retrogradation; rejoicing in its success, and deploring every reverse it experienced. When the Spanish Constitution was established, he and his enlightened friend Dwarkanauth Tagore, who were regarded as the leaders of

the liberal party of the natives in India, gave a grand dinner in honor of the event. It was at one of these parties, indeed, given by these distinguished natives, that Mr. Ferguson made one of those eloquent speeches which alas! were all sound and fury, signifying nothing: for he went to England, and so entirely forgot his native friends and all his pledges to them, that he never attempted even to present their powerful appeal in behalf of the liberty of the press. But with Rammohun Roy the love of freedom was not a mere matter of impulse or momentary excitement, subsiding with the occasion that called it forth. It had sunk deeply into his heart, and so completely carried him away at times, that his own interests were entirely absorbed in it. When he heard the news of the French Revolution—the glorious Three Days,—so great was his enthusiasm that he could think and talk of nothing else, though it was the period of his separation from country and friends, too probably, and indeed, as it has actually fallen out, for ever.

He did not, however, in his interest in European politics forget those of his own country, and as the period for the renewal of the charter approached, he made up his mind to undertake that voyage over so many thousand miles of ocean, so arduous to a native, who had scarcely ever even crossed the sacred Ganga in a boat, and who had still new prejudices to overcome, new privations to suffer, new trials to undergo, in making it, to which the Anglo-Indian is of course not subjected; but his devotion to the cause triumphed over all obstacles, and has conquered all but death, to whose stern fiat we must all alike submit.

On ship-board Rammohun Roy took his meals in his own cabin, and at first suffered considerable inconvenience from the want of a separate fireplace; having nothing but a common earthen *choola* on board. His servants, too, fell desperately sea-sick, (though, as if his ardour supported him against it, he himself never felt this malady at all) and took possession of his cabin, never moving from it, and making it, as may be easily conceived, no enviable domicile; in fact, they compelled him to retreat to the lockers; but still the kindness of his nature would not allow him to remove them. The greater part of the day he read, chiefly, I believe, Sanskrit and Hebrew. In the forenoon and the evening he took an airing on deck, and always got involved in an animated discussion. After dinner, when the cloth was removed, and the dessert on table, he would come out of his cabin also, and join in the conversation and take a glass of wine. He was always cheerful, and so won upon the esteem of all on board, that there was quite a competition who should pay him the most attention, and even the sailors seemed anxious to render him any little service in their power. In a gale of wind he would be upon deck, gazing at the foam-crested surges as they roared by the vessel, and admiring the sublimity of the scene. On one occasion I brought on deck the "*Ocean Sketches*," and read to him the first piece, entitled "*The Breeze*," which though I am writing for the editor of the *Literary Gazette*, and the author of the poem, he must permit me to quote:—

"The distant haze, like clouds of silvery dust,
Now sparkles in the sun. The freshening breeze
Whitens the liquid plain; and like a steed
With proud impatience fired, the glorious ship
Quick bounds exultant, and with rampant prow
Off flings the glittering foam. Around her wake,
A radiant milky way, the sea birds weave
Their circling flight, or slowly sweeping wide
O'er boundless ocean, graze with drooping wing
The brightly-crested waves. Each sudden surge,
Up-dashed, appears a momentary tree
Fringed with the hoar-frost of a wintry morn;

And then, like blossoms from a breeze-stirred bough,
The light spray strews the deep.

How fitfully the feeble day-beams pierce
The veil of heaven!—On yon far line of light,
That like a range of breakers, streaks the main,
The ocean swan—the snow-white Albatross,
Gleams like a dazzling foam-flake in the sun!
Gaze upward—and behold, where parted clouds
Disclose ethereal depths, its dark-hued mate
Hangs motionless on arch resembling wings,
As though 'twere painted on the sky's blue vault.
Sprinkling the air, the speck-like petrels form
A living shower! A while their pinions gray
Mingle scarce seen among the misty clouds,
Till suddenly their white breasts catch the light,
And flash like silver stars!

He recognized at once the fidelity of this picture, although not much given to poetical reading.

His equanimity was quite surprising. In more than one case every thing in his cabin was quite afloat, owing to the sea washing into the quarter-galley window—but it never disturbed his serenity. If any thing threw him off his equilibrium of temperament, it was the prevalence of contrary winds; because of his great anxiety to get on, and his alarm lest the great question of the Company's Charter should come on before he arrived in England.

At the Cape he did not go ashore, except for an hour or two, and then only at the particular request of a friend at first owing to the sickness of his adopted son (who accompanied him to England, and who is still there), and afterwards to an accident he met with himself in returning on board the vessel, when in consequence of the carelessness of the officer on deck in not securing the gangway ladder, he got a fall, from which he was lame for eighteen months afterwards. Indeed he never entirely recovered from it I believe, and it frequently gave him great pain. But no bodily suffering could repress his mental ardour. Two French frigates, under the revolutionary flag, the glorious tri-color, were lying in Table Bay; and lame as he was, he would insist upon visiting them; the sight of those colours, indeed, seemed to kindle the flame of his enthusiasm and to render him insensible to pain. He would listen to no remonstrance, and accordingly went. His reception of course was worthy of the French character and of him, though he gave no time for any preparation. He was conducted over the vessels and endeavoured to convey, by the aid of interpreters, how much he was delighted to be under the banner that waved over their decks,—an evidence of the glorious triumph of right over might: and as he left the vessels he repeated emphatically "Glory, glory, glory to France!"

Some of the most distinguished people at the Cape left their cards for him at the hotel, and some called on board but *not* the Governor. Perhaps it was contrary to etiquette; but yet how insignificant in point of rank and influence was this Colonial Governor, compared with some of the great men of England and France, who afterwards crowded to pay homage to Rammohun Roy, and thought the honour all on their side.

As we approached England, his anxiety to know what was passing there became most urgent, and he implored the captain to lose no opportunity of speaking to any vessel outward-bound. At length, near the Equator, about a fortnight after he had passed St. Helena (where we did not touch) we fell in with a vessel which supplied us with papers, announcing the change of ministry, and his exultation at that

intelligence may be easily conceived. We talked of nothing else for days: but his was not the triumph of party or of a sectarian spirit—it was in its probably beneficial effects on the fate of India, that he regarded the event as a subject of triumph. When we got within a few days' sail of the Channel, we fell in with a vessel only four days out, that brought us intelligence of the extraordinary circumstance of the second reading of the Reform Bill being carried in the House in which the Tories had so long commanded majorities, by a single vote! It was evident, that the cause of Reform was progressing, and that a dissolution would insure the ultimate success of a measure which from its unexpected comprehensiveness seemed to have united the suffrages of the whole country in favour of the Whig administration. Rammohun Roy was again elated with the prospects of the success of the great objects of his mission to England, and indeed of the general advance of the cause of liberty, which these events promised. A few days afterwards, at that eventful crisis of our history when the whole nation was in a state of excitement, the topic of conversation in every drawing-room, in every club, and at every tea-table—the all-absorbing topic, was *Reform*: and the great question was fixed for a second reading—at that important and deeply interesting crisis, Rammohun Roy first landed in Great Britain. The effect of this contagious enthusiasm of a whole people in favour of a great political change, upon such a mind, was of course electrifying, and he caught up the tone of the new society in which he found himself with so much ardour, that at one time I had fears that this fever of excitement, which led him to neglect all precautions, would prove too much for him, and that he would fall a victim to his zeal in a noble cause, ere he could strike a blow for it, in the very field in which the great battle was to be fought and won.

His arrival was no sooner known in Liverpool, than every man of any distinction in the place hastened to call upon him; and he got into inextricable confusion with all his engagements, making half a dozen sometimes for the same evening, in spite of every attempt to keep him right by entering them in tablets presented to him for the purpose, until at last people understood him so well that they never invited him until they had consulted his visiting list, and of course no one took offence at breaches of etiquette which were occasioned not so much by his ignorance of its laws, to which they were ascribed, as to the kindness of his nature, which made it painful to him to refuse any one. He was out morning, noon and night, though the change of climate (we reached Liverpool in April, in a rather backward spring) had brought on a slight cough, and he suffered much from his lameness, owing to the accident at the Cape, in ascending and descending the stairs. Of course on all occasions, whether at breakfast or dinner, a number of persons was assembled to meet him, and he was constantly involved in animated discussions on politics or theology, which made him forgetful of time or fatigue.

The first public place we attended was Dr. Grundy's Unitarian Chapel. I endeavoured, as the day was raw and chilly, to dissuade him from going, knowing that in a large lofty building, sitting for several hours, he would aggravate his cold, and perhaps suffer severely; but all remonstrance was vain, and accordingly we went to this place of worship with an amiable family of the name of Yates, who brought their carriage for us. The chapel was crowded. The sermon was judiciously adapted to the occasion, in exposition of the duty of unlimited charity in our judgments of the creeds of other men and of the principles of belief. I think, if I have not forgotten it, it seemed to me, on the whole, rather too metaphysical, but not the less approved apparently by Rammohun Roy, who listened to it with

the most profound attention, and afterwards expressed himself very much pleased with it. When the sermon was over, the scene that ensued was curious; instead of dispersing as usual, the congregation thronged up every avenue in crowding to get a near view of him as he passed out; indeed, his own attention was arrested by an object which deeply affected him; a mural tablet to the memory of Mr. Tait, an amiable member of this community, who died here some years ago, was pointed out to him, and he was unable for some moments to recover the shock which it occasioned him by vividly recalling the loss of a dear and intimate friend. When he did, he attempted to express his feelings, and as he did so with propriety, though with hesitation, the surprise and excitement of the crowd at hearing a native of India address them in their native tongue, was extreme, and it was near an hour after the service terminated ere we could make our way out of church, through this dense throng: indeed, we should have been detained longer if one of the Mr. Yates's had not got upon a seat and addressed the people, explaining that their distinguished visitor was in delicate health and lame from an accident. All this time he was standing and suffering much pain; and at length, as we made our way out of the chapel, he had to shake hands with many who had waited for that purpose.

- To some his adopted son was scarcely less an object of curiosity, and to him it was fine fun; he seemed to enjoy being stared at, amazingly.

In the evening he went to hear the Reverend Mr. Scoresby, the son of the celebrated arctic navigator, who was also a sailor himself at one time, and is a man of great scientific reputation, though now of the established Church and of the evangelical sect. As a preacher, I believe this gentleman is chiefly remarkable for his earnestness, though the experience of his early life in some of the sublimest scenes of nature, and his adventures in the frozen seas in whaling, as well as his scientific researches, supply him with varied and striking illustrations, in the application of which I am told he exhibits much skill and judgment. Rammohun Roy spoke in terms of admiration of his preaching.

Among the first to pay their respects to my lamented friend were three of the sons of the celebrated William Roscoe, the elegant historian of the Medici, of whom Washington Irving says in his brief but beautiful sketch of him, that "wherever you go in Liverpool, you perceive traces of his footsteps in all that is elegant and liberal." They came not merely on their own account, but charged with an affectionate greeting from their eminent and amiable parent, who had already, on the very day of our arrival, sent a note to Rammohun Roy at the hotel, acquainting him of the interesting fact that he (Mr. R.) had some time previously written him a letter, addressed to Calcutta (which had crossed him in the voyage) accompanied by a copy of all his works, in token of his admiration of the zeal, and worth, and talent of his Hindoo collaborateur, in the great cause of reform and philanthropy. The note was a very touching and characteristic communication, and was immediately acknowledged by the warmest expressions of admiration and regard for its gifted and amiable author. Mr. Roscoe had not, I think, for years quitted his apartment, being troubled with a paralytic affection, which confined him to the recumbent posture; and latterly he had not been in the habit of seeing any but his most intimate friends.

The interview, I learned, at which none but the two distinguished individuals and one of Mr. Roscoe's sons were present, was deeply affecting; and indeed Rammohun Roy felt it so much, that he could not speak about it. I believe they both wept with mingled emotions of joy and sorrow, which will be appreciated only by those who can understand how much

there was in the circumstances of the case to touch the hearts of two men of such ardent and enthusiastic minds. Mr. Roscoe had looked forward to this event as one of those contingencies which was scarcely within the range of probability, and when it came to pass, he was scarcely prepared for it. He had long been acquainted with Rammohun Roy's reputation, with his writings, and his patriotic and philanthropic views, which found an echo in his own enlightened mind and generous heart, and perhaps even magnifying all the obstacles which a Hindoo has to surmount ere he can present such claims to our admiration, the great Roscoe considered his native friend a being to whom even he should look up with the sort of reverence which extraordinary talent, worth, and devotedness ever command. Then again the reflection could not escape them both that this delightful interchange of ennobling sentiment must soon be terminated by the relentless decree of the grim tyrant who seemed already to have visibly asserted his power over one of them. In short, they felt that in all probability this was their first and last interview on this side of eternity, and so it proved; for Rammohun Roy remained only a few days in Liverpool, leaving it with the avowed intention of speedily returning to it. He heard of Mr. Roscoe's death while residing in London.

His introduction to the celebrated Roscoe took place, as I have mentioned, upstairs (at the well-known house in Lodge Lane), but the room below was crowded with all the most distinguished persons in Liverpool, of almost every creed and profession. A great many ladies were present, and among these was Miss Roscoe, who appeared to inherit much of her father's enthusiasm and elevation of mind. All were eager in their inquiries, about his title, his opinions, his habits, his objects in visiting England, &c., until he returned into the lower room, when, after recovering from the effects of his interview with the great and good man above, he immediately got into a very animated discussion with Miss Roscoe and some other ladies. In general, these friendly colloquies took a political or religious turn. To hear a Brahmin zealously advocating Reform, and with an earnestness and emphasis that bespoke his sincerity, expatiating on the blessings of civil and religious liberty, of course, amazed our countrymen, and perhaps they were not less surprised if the discussion took a religious direction, to find him quoting text upon text, with the utmost facility, and proving himself more familiar with their sacred books than themselves: while the suavity of his manners delighted as much as his acuteness and acquirements surprised his auditors.

The wealthy and esteemed Quakers, the Croppers and Bensons, paid him a great deal of attention, and at their hospitable mansions, where there was a display of eloquence and a luxury of living, that seemed scarcely accordant with the simplicity of their peculiar sect, he met with persons of all faiths. Indeed, it is a fact honorable to the inhabitants of Liverpool that there is a greater absence of the sectarian spirit, than I have witnessed in any other town in England.

At one of these Quaker's parties there were present high Churchmen, Baptists, Unitarians, and Deists, all mingling in perfect harmony and Christian charity. On one of these occasions, Rammohun Roy, with a *naïveté*, which particularly amused the Reverend Mr. Scoresby, I recollect, attacked the Quaker practice of not paying their ministers. "The labourer," said he, "is worthy of his hire; if your preachers do their duty, why not remunerate them?" "Because," he was answered, "they are sufficiently rewarded in discharging it, seeing that none enter on that holy vocation without they have a call to this labour of love to bring souls to Christ. If they are in want, we relieve them as we do all worthy brethren

in the faith; but we hold it to be inconsistent with the gospel to hold out the temptation of lucre to the ministers of religion." It seemed to me that my friend had rather the worst of the argument; though he still continued it. Mr. Scoresby, on the contrary, fancied him triumphant, I believe; as least as soon as he heard him quote "the labourer is worthy of his hire," he exclaimed, "Good, very true," and abruptly terminating an interesting conversation in which I had been engaged with him, he rose and approached the disputants at the other end of the room, so eagerly, that I thought he was going to take part in the discussion; but he had the good taste to remain merely an attentive auditor.

On questions of religious faith Rammohun Roy was in general too pliant, perhaps from the excessive fear of giving offence or wounding the feelings of any body, which accounts for the controversy which has arisen about his religious opinions. In fact, no matter what the creed of the parties with whom he conversed on such subjects, he was sure to impress them with an idea either that he was of their peculiar faith, or that they had converted him to it. A lady once observed to me, that she was rejoiced to find that he was a sincere Trinitarian, and that he had merely gone to Unitarian places of worship from curiosity as he had attended Quaker's meetings, the Jewish synagogue, &c.

On one occasion, a gentleman in Liverpool, Mr. William Rathbone, (there is no reason I think for concealing his name) expressed a very great anxiety to hear his real opinions on religion, and invited him for that purpose to a quiet family tea-party. Mr. Rathbone is a Unitarian Christian, and very sincere in his own creed; but at the same time, very tolerant of all other creeds, and of this he emphatically assured Rammohun Roy, that no one in his house would take offence at any opinions he might avow. On going to Mr. Rathbone's, we found that there was, as he had promised, no one present but his family, save Spurzheim, the celebrated phrenologist, who was living in the house; and there seemed no reason for any disguise of my friend's views, nor did he I believe intend any. He entered freely into conversation with Spurzheim, until all of a sudden he seemed to fancy that Mr. R's mother, a very elderly lady, might, perhaps, be of a different persuasion from the rest of the family; and less tolerant, and he drew in, and expressed some opinion at variance with the view he was supposed to entertain; when Spurzheim, with that quickness and good humour for which he is remarkable, immediately replied, "I shall not ask you, my friend, to yield to my arguments, but to an authority for which in this house we have a very high respect," and rising, he brought from another table Rammohun Roy's "Precepts of Jesus" and read a passage that directly contradicted the opinions the author of the book had the moment before expressed! The conversation afterwards took a general turn, and Mr. R's curiosity was disappointed.

Spurzheim and Rammohun Roy met very often, and as another example of the frankness with which he expressed his opinions on all subjects except religion, I may mention that he never hesitated to laugh at the science of the great phrenologist, who parried his thrusts with infinite skill and good nature, always assuring him that if he would only study the facts on which it rested, he would change his opinion. He was very anxious to get a cast of the head of Rammohun Roy, but felt delicate in asking him to bare his cranium for the purpose, having been informed of the strong prejudice natives of India had to uncover their heads in the presence of strangers: he was at least promised, however, that he should be permitted to take one; but the promise was not fulfilled.

While he was at Liverpool he received a call from a gentleman with whom he was much amused ; his visitor, a retired Indian Officer, of the old school, with a squat figure, a jolly face, and a conscious smile of self-satisfaction playing on his features, was much more gifted with good nature than good sense or good taste. As soon as he saw the Hindoo philosopher, he began addressing him in that elegant dialect in which Europeans in this country make their *coup d'essai* in Eastern languages. "*Ucha, toom Bengali, hum Bengali toom Bengali*--well, *Kysa hy, Sahib?*" Then turning to the young Raja, who was present, "*Ah chuckera. (chockera), well, kitna burras?*" (or rather *brass*, as he made it) *kysa mulk (moolug). Utcha hy?* and so on; to all which Rammohun gracefully bowed. At length the gallant officer was informed, that the gentleman he was addressing, spoke English as well as he did (in truth he spoke it much more correctly). It appeared that he came as a delegate from no less a potentate than the mayor, who fearful of compromising his dignity by calling himself, had deputed a friend to suggest the propriety of the distinguished stranger's calling upon his high civil functionary, and to him that if he did, the honour would be acknowledged by an *invite* to a Lord Mayor's dinner ; and the intimation was delivered, with an air of importance, which seemed to imply, "Think of that, Master Brooke!" It happened, however, that the party he addressed, had not formed exactly the same lofty estimate of its importance as his visitor, and therefore declined the intimation with cold ingratitude, and when the Major was gone, he vowed, using an emphatic English expression, that if the mayor wanted to see him, he might call upon him, as his superiors had done, and as it seemed to me, that hospitality, propriety, and good feeling demanded; but mayors are not always, it must be confessed, possessed of taste.

—" Unless it be
For calipash or calipee."

And so our friend lost the opportunity of making his bow to the mayor of Liverpool!

Rammohun Roy's stay in Liverpool was purposely shortened, in order that he might be present in the House of Commons on the second reading of the Reform Bill, about which he was deeply anxious. His enthusiasm on that subject, however, did not prevent him from observing the evidences of wealth and high civilization which the country presented, as he travelled up to London, and especially the contrast to India it exhibited, in the enclosure of every meadow and every field of cultivated land. The country seats, the beautiful prospects, the roads, the bridges, the canals, the innumerable public vehicles, we passed, all attracted his attention and admiration and were eagerly pointed out by him to his adopted son, as the fruits of knowledge, industry, and public spirit, to which England owed her proud pre eminence amongst the nations of the earth, and as objects which ought to excite in him a noble emulation. His journey by the steam trains from Liverpool has been described in a letter published here two years ago, and need not be repeated.

The scene at Manchester, when he visited the great manufactures, was very amusing. All the workmen, I believe, struck work, and men, women, and children rushed in crowds to see the *King of Ingee*! Many of the "great unwashed" insisted upon shaking hands with him; some of the *ladies*, who had not stayed to make their toilets very carefully, wished to embrace him, and he with difficulty escaped an honor which he by no means desiderated. The aid of the police was required to make way for him to the

factories, and when he had entered, it was necessary to close and bolt the gate to keep out the mob. On one occasion, they had nearly succeeded in following in. After shaking hands with hundreds of them, he turned round and addressed them, hoping they would all support the King and his Ministers in obtaining Reform; so happily had he caught the spirit of the people. He was answered with loud shouts, "The King and Reform for ever."

On the road to London, wherever he stopped, the inn was surrounded; and at one place, the John Bull landlord, who had picked up a few words of French which he pronounced vilely of course, would persist in attempting to speak to him in that language, though he soon found there was no necessity for it. "*Mounseur je parlî Fraunchay, common voo'portee voo?*" The landlord being such a linguist was the oracle of the place, I suppose, and he explained to the gaping auditors that "*Tippoo Sabè* had come to England for to visit King William."

He arrived in London at night, and was set down at some filthy inn near Newgate Street, where he intended to remain till morning; but going up to his allotted bedroom, the closeness and abominable odours that saluted his sense of smelling, induced him instantly to order a coach and set off to the Adelphi Hotel, where he arrived at 10 o'clock at night. He could not be prevailed on to write to his friends in London to apprise them of the day in which he should reach it, but some gentleman of the East India Committee had done that for him; still no one knew where to meet him. and Mr. Crawford had prepared rooms for him at Long's Hotel in Bond-street: yet, strange to say, long after he had retired to rest, the venerable Bentham, who had not for many years called on any one, or left his house, I believe, except to take his habitual walk in his garden, found his way to the hotel, and left a characteristic note for him, "Jeremy Bentham to his friend Rammohun Roy." Alas! he also is now gone to that bourne whence no traveller returns. Bentham, Roscoe, Rammohun Roy—these are names that will go down to posterity as those of the benefactors of the human race, and the most extraordinary men of their age.

As soon as it was known in London that the great Brahmin philosopher had arrived, the most distinguished men in the country crowded to pay their respect to him: and he had scarcely got into his lodgings in Regent Street when his door was besieged with carriages from 11 in the morning till 4 in the afternoon, until this constant state of excitement (for he caught the tone of the day, and vehemently discussed politics with every one), actually made him ill, and confined him to his room, indeed to his bed almost. when his physicians gave positive orders to his footman not to admit visitors; of course not a few of these appreciated his character and attainments: but there were too many who sought only to *lionize* him, and turn him to account as an attraction to fill their rooms at their routes (*sic.* *routes*) or *soirées*. The old Dowager Countess of Cork, who assembles the literary, the scientific, the religious, and all sorts of characters of distinction, by turns, was among the earliest of his pressing inviters.

The Directors, the Kings of the East, who had countenanced the persecution of a near relative of his by their servants, eagerly paid their court to him, and laboured very anxiously to convince him how earnest they were to promote the good of the people of India. It was curious to witness also the sycophant adulation he received from some of those retired Indians, who, when here, had spoken of him with contempt, and who would have felt their dignity offended if he had ventured to ascend their stairs without taking off his shoes. Ex-councillors and judges, even ex-governors were all forward to claim to the honour of his acquaintance!

In fact, the scene was strange and ludicrous, like some of those changes which the Harlequin in the Pantomime effects by a touch of his wand.

Among the distinguished visitors who really sought his acquaintance with a view to acquire information for an important purpose was Sir Wilmot Horton, then appointed to the situation of Governor of Ceylon, on which he has since conferred so much advantage and done so much honor to himself. Sir Wilmot was introduced to him I think by Sir Henry Strachey, a name that now belongs to Indian history.

It is a curious fact that my lamented friend was for a considerable time much more in Tory than in Whig circles; because, I suppose, that party with its usual alertness and activity, had been the first to pay court to him; but I confess I could scarcely forgive his being introduced into the House of Lords by the Duke of Cumberland. In politics, however, he never disguised his opinions, but attacked his Tory friends with great vehemence, without any hesitation. I was present one day when he had a long controversy with the Honorable Stuart Wortley on the Reform Bill, in which his opponent, a handsome and most gentlemanly young man, by the way, and of most pleasing manners, insisted upon it, that no man could be a judge of the question who had not studied the *practical working* of our glorious theory, and made himself master not only of the principles of the Bill, but of every item of it from the preamble to the last borough in schedule F.

The next amusing instance I remember of his extraordinary bluntness with his Tory friends occurred at an interview with Sir Edward Hyde East, whose name appeared on one of the minorities on the great question. "Indeed, I am very much shocked," said he, "to see your name on the list of those—vagabonds," (I think he said; but he used a coarse word, which he of course immediately recalled), who voted against the Bill last night. Woolrich Whitmore, who was present, enjoyed the Honorable Baronet's confusion, but his courtier habit soon enabled him to recover from it, and parry the thrust with a card of invitation.

The influence which Rammohun Roy obtained over the first men in the kingdom, of all parties, was extraordinary. An urgent letter of his prevented the Tory Peers from opposing the Indian Jury Bill, and indeed on all questions of Indian policy he was regarded as quite an authority: though the Company's influence or the weakness of the Ministry must finally have prevailed against him. With Lord Brougham he was on terms of the closest and most confidential intimacy; and, in short, he was honored and esteemed by men of the most opposite opinions.

It is stated in a London paper, in an article published since his death, that he was a republican in politics. I believe this to be a mistake, if it respected England. He admired republicanism in the abstract, and thought that in America it worked well. He had a great partiality for that country, where he had many friends, and which he certainly intended to visit; and I have been informed, that it was resolved to receive him throughout the Union as a national visitor.

Of his religious opinions all I can say with confidence is that he certainly was not an "Atheistical Brahmin," but a devout believer in Divine Providence, and assuredly a most devoted advocate of Christian morality. He was a member of a Unitarian Society here, and appears from the last accounts to have died in that faith.

His style of living in general was perfectly unostentatious; except for a short time, about three months, when he had yielded to advice, that was any thing but disinterested, and taken up his residence in a most magnificent abode in Cumberland Terrace, Regent's Park, where he lived extra-

vagantly ; but his good sense soon prevailed over this folly ; he reflected that men whose good opinions were worth having, who could appreciate his higher claims to esteem, would not respect him the more for this display and lavish expenditure, which, indeed his means were not adequate to maintain for a long period ; and he abandoned this splendid mansion, and went to live with Mr. Hare, the brother of Mr. David Hare of Calcutta, in Bedford Square, where he continued while he was in London. He kept a plain chariot with a coachman and footman in neat liveries ; in fact, adopted and adhered to the style of a private gentleman, of moderate fortune ; though still courted by the first men in the kingdom. It has been said that he had never enjoyed health in this country. This is a mistake : he had suffered occasionally from illness, but I often heard him declare that he was surprised to find the climate agree with him so well, and that he felt better and stronger than when in India.

Rammohun Roy surpassed the generality of his countrymen in his personal appearance, almost as much as in his mental powers. In his prime of manhood his figure was beyond the common height, and was stout and muscular in proportion. His countenance was an expression of blended dignity and benevolence, that charmed at first sight, and put his visitors at their ease while it checked an irreverent familiarity. In the latter part of his life, which closed in his sixtieth year, his manly figure began to droop, perhaps not so much from age as the weight of thought and the toil of study. But his fine dark eye, though it lost something of its fire, retained its intelligence and amenity to the last.

It is time to close this communication, for I have already occupied too large a space with these imperfect reminiscences and hasty remarks, and I will only add, therefore, that whatever may have been his errors, he displayed high moral qualities, extraordinary intellectual attainments, and a zeal and enthusiasm in a noble cause that has never been surpassed—in short, that his death has been justly described as a *Public Calamity,—An Irreparable Loss to the People of India.*

J. S.*

P. S.—The writer of this article feels it necessary to remind the reader, that there is not any pretention in it to any thing like a regular sketch of Rammohun Roy, and that in recording these reminiscences hastily thrown together, he has had neither note-book nor journal to refer to, having kept none. It was thought desirable that they should appear in this week, and therefore the writer has been unable to devote to them the time which he would otherwise have been disposed to bestow on such a subject.

Arts, Letters and Sciences

The Romance of Painting.

Modern art is greatly indebted to France, particularly to such painters of outstanding genius as Millet and Corot. Tillers of the soil were Millet's favourite models, and he raised these simple folk to epic grandeur, for he revealed the souls of his subjects and recorded the remarkable dignity and solemnity which labour engraves upon the peasant's face. Walking one evening through the fields of Barbizon, he saw a church spire in the distance and two peasants reverently bending their heads at the first notes of the Angelus, and thus was inspired the famous picture known as "The Angelus."

But Millet was not entirely satisfied with the work. He had higher aspirations than making money. He found his greatest joy in creating, and in creating he passed his remarkably interesting life.

In 1849 Millet went to Barbizon, a village near Fontainebleau, and there gave expression to his genius in works which have earned for him the title, "The Epic Painter of Rusticity." The previous year he had contributed two pictures to the Salon which had been greatly admired. One of the works, "The Winnowers," was purchased by M. Ledru-Rollin, who was then at the head of the Administration of Fine Arts. But while all Paris was talking of his picture, the painter and his wife were actually without food or firewood. A neighbour discovered their pitiable plight, and sent word to their friends. A fellow artist hastened to the office of the Administration of Fine Arts and obtained a grant of 100 francs, which he took at once to Millet's lodgings. It was a cold evening toward the end of March. The painter was sitting on a box in his studio, shivering with cold. There was no fire in the room and nothing to eat. When the money was handed to the artist he said, "Thank you. It has come in time. We have not eaten anything for two days."

But Millet, as we have seen, had the consolation of one who creates, and as time went on he was more than satisfied with his lot. Shortly before his death in 1875 he said; "It is such a pity. I should like to go on working a little longer."

Père Corot

Next to Millet, the most famous painter of the Barbizon school is Jean Baptiste Corot, known affectionately among his fellow painters as "Père Corot." His nature was pure and simple and remarkably lovable. He lived for his art and was never happier than when painting. After working on one of his beautiful landscapes until evening, he would say: "Well, I must stop. My heavenly Father has put out my lamp."

His genius was not revealed very early in life. But the power to paint was, he found, strong within him for his first picture was a success. In after years he showed the work to his friend, exclaiming: "It is as young as ever; it marks the time and the hour when I did it." As the years advanced he grew deeper and deeper in love with his art, and often exclaimed: "I hope with all my heart there will be painting in heaven."

Rosa Bonheur

Another French artist whose work has exercised a strong influence upon modern painting is the famous Rosa Bonheur. She was born in 1822, the child of a teacher of drawing, who gave her instruction very early in life. But Rosa had her own methods of study, and once related how with long strips of paper and scissors she cut out shepherds, dogs, cows and sheep, and how from her earliest years she drew outlines of all kinds of animals on the walls of her father's studio. Every Sunday she went a walk with her father to the outskirts of Paris, noting every form and feature of the countryside—sky and clouds, grass and flowers and trees, and the cattle in the fields.

Out of her close application to her work grew in course of time such splendid pictures as "Ploughing in the Nivernais" and "The Horse Fair."

Famous English Painters

But we must now turn to England and such artists of genius as Turner in landscape painting and Reynolds in portraiture. Turner was born in 1775, in the house of a humble barber near the Strand. His father had a number of artists among his customers, and the boy was led to try his hand at drawing. His earliest known drawing dates from his ninth year—a sketch rich in promise. He continued to make wonderful progress, and in 1789 he entered the Academy schools and was admitted into the studio of Sir Joshua Reynolds. Two years later he exhibited at the Academy, and when only seventeen set up a studio where he gave lessons in drawing.

Sir Joshua Reynolds gave instruction, as we have seen, to Turner. But Sir Joshua was very different both as a man and an artist from the eccentric genius who painted "Crossing the Brook" and many other pictures of surpassing brilliance. Turner often "painted like a man in a trance." Reynolds was a clearheaded methodical painter. He had, however, a wonderful sense of beauty and acquired great skill with his brushes. Under his guidance portrait painting in England rose to its highest point of excellence, and to the credit of English art is placed a long line of such painters of outstanding skill as Gainsborough, Raeburn, Opie, Romney, and Lawrence.

In the same splendid line of portrait painters follow Sir William Orpen, Sir John Lavery and Augustus John. Of the last-named artist it has been said that he looks like Velasquez and paints like Rubens. Certainly there is great force and life in John's painting, and he delights in the luminous lights and rich shadows associated with the Flemish master.

Brilliant Brushwork

Sargent also ranks high among modern portrait painters. Indeed, it is claimed that, "for years as a portrait painter he towered above all moderns," and he certainly had great dexterity and power. His work, however, was not limited to portraits. Toward the end of his life he devoted most of his time to painting just what he fancied—"olive orchards, mountains, lakes lurking in hills glorious in colour, radiant with movement and atmosphere." In these later works we see the kind of free and vigorous handling that also makes the works of Munnings so intensely alive.

But Munnings is pre-eminently a painter of horses, and of such pictures as "Epsom Downs," which is in the National Gallery at Millbank, known as the "Tate Gallery." In the picture named the spirited horse is the principal feature, but every part of the romantic subject is full of life and movement. For instance, the gipsy woman who stands with her arms resting on her hips appears to "throb with life." And how vigorously the sky and fleeting clouds and moving shadows are rendered!

(E. WALTERS—*Great Thoughts.*)

Fiction taken from Fact.

In creative fiction the author generally relies for his characters on one of three sources—imagination, reality, or a mingling of these two.

That stark reality seldom provides a character which can be transferred untouched to the written page, is well known, but there are endless cases where only the slightest adaptation has been necessary.

Co an Doyle

We are all familiar with the famous original of "Alice in Wonderland," and perhaps with Sherlock Holmes's relation to Dr. Bell. But this example of Dr. Bell's powers of deduction is not, I think, so well known.

One day, examining a patient whom he had never before met, he asked :

"Well, my man, you've served in the Army?"

"Aye, sir."

"Not very long discharged?"

"No, sir."

"It was a Highland regiment?"

"Aye, sir."

"A non-commissioned officer?"

"Aye, sir."

"Stationed at Barbados?"

"Aye, sir."

Turning to his students, Dr. Bell explained: "You see, the man is respectful but does not remove his hat. They do not in the Army, but he would have learned civilian ways had he been long discharged."

"He has an air of authority and he is obviously Scottish. As to Barbados, his complaint is elephantiasis, which is West Indian and not British."

In his book, "*Memories and Adventures*," Conan Doyle comments: "It is no wonder that after the study of such a character I used and amplified his methods when, in later life, I tried to build up a scientific detective who solved cases on his own merits, and not through the folly of the criminal."

Arnold Bennett

found characters for his books in every street and house he visited. Coupled with astute observation went a chastening imagination which smoothed the corners of his rough-hewn blocks and made them perfectly fit the whole.

"The Card," "The Old Wives' Tale," "The Regent" and "Anna of the Five Towns," all contain such characters. They are quite easy to detect. Bennett never tampered overmuch with his originals.

Then there is Mr. Harold K. Hales, more familiar as Henry Machin in the racy pages of "The Card."

Hales and Bennett knew one another years before Bennett became famous as a novelist. They went to school together. When he left, Hales bought a cycle shop.

Then, with the advent of motor-cars, his shop became a garage. Following which he led a most exciting life.

In the early days of flying, Mr. Hales bought a fifty horse-power monoplane. His first flight was disastrous. He climbed some eighty feet into the air and then the machine got out of control and he crashed. After aeroplanes he tried balloons, followed those with airships, then went on to acting, joined up during the War, had a thousand incredible adventures abroad, and now sits in the House of Commons as M. P. for Hanley.

Rudyard Kipling

Kipling's "*Stalky & Co.*" contains a wealth of "real-life" characters. Set at the United Services College, Westward Ho! it is not difficult to find originals for people like the Rev. John Gillett, Mr. King and Heffy. Apart from these minor characters, however, there were the famous three—McTurk, Beetle and Stalky. G. C. Beresford, now a London photographer, was McTurk. Beetle, Kipling himself. Stalky is generally accredited to Major-General L. C. Dunsterville, although he himself doubts the relation.

"I shared study No. 5 at Westward Ho! with Beresford and Kipling," he remarks, "but I am far from claiming to be Stalky, who is the most fictitious of the three characters. I would much prefer to believe that the characters Beetle and McTurk are fairly close to the originals, whereas there never was a Stalky."

Nevertheless, the likeness is unmistakable, and, whatever Major-General Dunsterville may say to the contrary, I, at least, shall always believe that he was the original Stalky.

J. M. Barrie

The story of Peter Pan's origin Sir James Barrie has himself told in the dedication of the play to the Davies boys. Peter Davies, the publisher, is of course the original Peter Pan.

Barrie used to take the boys down to his country home, Black Lake Cottage, in Surrey. From their adventures, grave and gay, roistering round the grounds and pirating on the lake, came some of the wonderful stories of Peter Pan. Not so very long ago a small book of Barrie's, called "*The Boy Castaways of Black Lake Island*," was still preserved. Where is it now? No one seems to know. A sub-title further explained the book as "a record of the terrible adventures of three brothers in the summer of 1901, faithfully set forth by No. 3."

Peter Davies is of course still alive, and rather paradoxically, remembering that he was Peter Pan, a son was recently born to him.

At some time in their writings, Dickens, Tolstoy, Meredith, De'oe, and a whole host of others borrowed raw material from life.

More recently Galsworthy, George Moore, Priestley, Golding, Sir Philip Gibbs, the Countess Barcynska—and endless others—have used the same method.

In one of her latest books the Countess Barcynska has a character closely resembling Sar Nicol, the famous Welsh bard.

From the artistic viewpoint it is difficult to determine whether it is best to draw completely from imagination, completely from life, or from a mingling of the twain, but it is undeniable that the character taken from life and rounded by imagination generally becomes far more real and convincing than those otherwise conceived.

Again, with the real life protagonists, character is given precedence to plot because, inevitably, what they are conditions what they do. Thus the higher standards of creative writing are better satisfied by characters drawn from life.

(H. V. BROMÉ—*Great Thoughts*.)

Some Literary Treasure Trove

"The Life of Johnson"

A game of croquet played at Malahide Castle, County Dublin, Ireland, led to the discovery of a priceless collection of Boswell manuscripts, including one hundred and seven pages of "The Life of Johnson." Lord Talbot de Malahide is Boswell's great-great-grandson, and when he parted some years ago with what was known as the "ebony cabinet" collection of Boswell manuscripts, it was thought that every existing paper of Johnson's biographer had been located.

One day, however, guests at the Castle decided they would like to play croquet, and Lady Talbot sent servants to hunt for long-unused mallets in a dark dungeon. They turned out two boxes, one containing a croquet set, the other a pile of yellow papers, which included the entire manuscript of his "Journal of a Tour to the Hebrides." Until this discovery was made it was thought that only sixteen pages of the original script of the "Life" had survived the neglect of Boswell's children, and the discovery of over a hundred more was a great event. As £16,000 has been offered for the sixteen-page fragment, some idea may be formed of the value of this literary treasure-trove found in a dungeon.

"The Pilgrim's Progress"

Mr. Rosenbach, the famous American book buyer, tells in his "Books and Bidders" the story of a first edition of "The Pilgrim's Progress" he possesses. It belonged originally to a barber who plied his trade in Durby, and had been bequeathed to him, along with the shop, business and the furniture, when his father died. As most of the books he possessed were old and quaint-looking, customers had often suggested that they might be valuable, but the barber shrugged his shoulders and said he had plenty to do without chasing about trying to sell old worn-out books.

Then came a day when the barber's wife fell sick, and the barber not only sent for the doctor, but ransacked his old bookshelf for something for his wife to read in bed. When the doctor arrived, he found her bed strewn with shabby-looking books and his patient reading "The Pilgrim's Progress." The doctor without being an expert, was interested in old books and he felt that there was something unusual about this copy, and insisted upon its being sent to Sotheby's.

Presently there arrived at Sotheby's a package and a letter written and addressed in an illiterate hand. It was from the barber, who was apologetic about bothering London folk with a book which was probably worth nothing; but there is nothing to show what his emotional reaction was when the reply came saying that his old book was worth at least £900, and would be included in the next sale. Probably the barber had got past the stage of surprise when he got the news that his old copy of "The Pilgrim's Progress" had fetched £2,500, for that was the price Mr. Rosenbach paid for it.

Even well-instructed people think Bunyan wrote but three books, whilst the truth is "that he wrote some sixty books and tracts. One of these, published in the year 1686, was a Book for Boys and Girls," of which, until recently, the copy in the British Museum was supposed to be a unique specimen, the only one extant! Think then what the finding of another would mean! The very idea of such luck makes every bibliophile dizzy. Yet that piece of unbelievable luck came to a Hemel Hempstead girl who worked in the local post office.

Mrs. Miller, her mother, twenty-five years before, had bought some old books at a sale, in a job-lot, for half a crown. Most of them were dear at a price, but one of them was real treasure-trove, hidden away on the little bookshelf for a quarter of a century. Fortunately

a neighbour of Miss Miller's was a retired bookseller, and it was he who espied something precious, and who suggested that she should have the book valued. Naturally a book rarer than the first edition of "The Pilgrim's Progress" made a sensation in the book-world, and the Hemel Hempstead girl found herself by the sale of Bunyan's "Book for Boys and Girls" in possession of £2,100—less commission!

A First Folio Shakespeare

A youth of sixteen was exploring the library of the Earl of Dudley a short time ago, at Witley Court, when he stumbled across a volume which he took to be an early edition of Shakespeare's Plays. It had been rebound, and one or two pages were missing. At first the boy's discovery was not regarded as of importance, but having seen a First Folio in the British Museum, the young expert insisted on the importance of his find, and it only had to be shown to the representative of a leading firm of book-dealers to be at once declared a genuine First Folio.

But a much more remarkable discovery was made at Chobaham, where a very old house which had been turned into a baker's shop, was under repair. Behind the old wainscot, which was centuries old and had never hitherto been disturbed, was found the only perfect copy outside the Bodleian Library at Oxford—and there is only one there: a copy which was regarded as unique—of the 1597 "Songs and Sonnets of Henry Howard, Earl of Surrey."

A good many people still living can recall the paper-backed parts of novels by Dickens and Thackeray lying about the house in their childhood. They wish doubtless that some had the good sense to preserve them, instead of taking out a Life Insurance Policy! A short time ago a Croydon bookseller was called to a house, where the tenant was thinning out his books, but found them not worth removing except as waste paper.

As he was leaving, however he noticed one of the early Thackeray numbers on the floor among the rubbish. "Any more of these?" he asked. "No" was the easy answer; my son made a bonfire and we cleared out the lot." For five shillings the bookseller bought the odd number, and left the owner calculating that that bonfire had cost him something like £200.

It is not very long since "The Sayings of Jesus," written on papyrus, were discovered in an Egyptian tomb, and in these days of extensive excavations in Palestine, Egypt, Syria and even Britain, it is not beyond the range of possibility that a first century Gospel, or a copy of Paul's Epistle to the Romans, may turn up.

In his "Memorials of Westminster Abbey," Dean Stanley tells how Edmund Spenser died in King Street, Westminster, and was interred in Poet's Corner. "His hearse," he says, "was attended by poets; and mournful elegies, together with the pens that wrote them, were thrown into his tomb. What a funeral was that which Beaumont, Fletcher, Jonson and, in all probability, Shakespeare attended. What a grave in which the pen of Shakespeare may be mouldering away!"

But if one line of that "mournful elegy," written by the Immortal Bard, could be recovered, what a gathering of the clans there would be at the sale, and who could say at what figure the bidding would stop?

(A. B. COOPER—*Great Thoughts*.)

Anaesthetic Effects of Alcohol

Medical science considers alcohol a staple. In hospital ward and laboratory it serves as an antiseptic. In the Alps it revives fainting climbers; in the Alleghanies, cures snake-bite.

No country doctor would go his rounds without a flask of whisky to deaden the pain of boils, burns, and broken bones. Dr. Allan Dafoe snapped the Dionne quintuplets into life with ten drops of rum.

The Medical Record, authoritative New York semi-monthly, told of a new medical use for alcohol. Dr. Angelo Luigi Soresi, Italian-born Manhattan surgeon, wrote of wine enemas.

To 200 odd patients Dr. Soresi administered white or red wine irrigations as a routine pre-operative treatment. He found them particularly valuable in appendicitis, gall-bladder operations—in fact in all abdominal surgery. The treatment lessened pre-operative shock—the sometimes dangerous fear that grips patients on their way to the operating room. Also it dulled the physically slight but mentally acute prick of a spinal anaesthesia needle.

In special cases Dr. Soresi started giving enemata five days before the operation to calm the patients' nerves and induce sleep.

After the operation, the wine generally alleviated gas pains caused by fermentation in the semi-paralysed intestines, and considerably lessened the use of opiates.

Injections consisted of from 100-300 cubic centimeters of wine. Children, women, and men unused to alcohol got the minimum dose, toppers the maximum.

In Dr. Soresi's Fifth Avenue office stand California Fruit Industries' gallon jugs containing two types of wine. For patients with a diabetic condition, hence low sugar tolerance, he uses dry, white Angelica. Others get sweet red Port—preferable because it seeps more slowly into the blood-stream through the intestines' delicate membranes.

Lest *Medical Record* readers mistake his objective Dr. Soresi warned: "The aim of the wine enema is to dull sensitivity of the patient, not to render him or her intoxicated."

(*News Week*.)

Snake Venom

The poisonous snakes have been divided into two great families, the colubridae and the viperidae. Without entering into further details of classification, it may be stated that the cobra and Russell's viper (*Daboia*) may be considered as typical representatives of the colubridae and the viperidae families, respectively. In India, the largest number of deaths by snake-bites is caused by the cobra and next to it by Russell's viper. These poisonous snakes contain two powerful fangs, one on each side of the upper jaw. Each fang is traversed by a canal, one end of which communicates with the poison glands, and the other end opens near the tip of the tooth (on the convex side). The venom is secreted by these glands and the fangs are used by the snake as inoculating apparatus. Venom can be extracted from the poison glands of either freshly killed or living snakes. The living snake is held tightly by the neck so that it cannot turn its head. The edge of a small dish covered with thin gutta-percha membrane is then introduced between its jaws and the poison glands are pressed gently. The venom collects in the dish. It is needless to add that it requires good technical skill and coolness to extract venom from big and powerful snakes. Freshly collected venom is a syrupy liquid with yellowish tinge, and shows a weak acidic re-action with litmus. When dried, it becomes translucent and cracks into small lamellae like dried egg albumen. Venom, whether fresh or dried, is soluble in water.

The effects produced by venom depend on the species of the animal bitten, on the species of the snake inflicting the bite, and also on the site and the severity of the bite. Thus the bite of a colubridae produces practically no effect (local), while that of a viperidae produces severe local effects. On the other hand, the general intoxication is much more pronounced with the venom of colubridae than with that of viperidae.

The effects produced in cases of fatal bites inflicted by a colubridae or a viperidae may be described as follows:—When a person is bitten by a snake of the colubridae family, say cobra, the victim does not feel much pain in the region of bite, although a numbness supervenes in that part and spreads rapidly throughout the system. The patient soon experiences a kind of lassitude and an almost irresistible desire for sleep. He can scarcely support himself on his legs, and feels difficulty in breathing. A drowsiness gradually overcomes the patient. The difficulty of breathing becomes greater and the pulse becomes slower and weaker. The eyelids droop, the tongue is swollen, and there is profuse secretion of saliva. After a few hiccups the patient falls into the most profound coma and dies. In some cases, even after respiration has ceased, the heart continues to beat for nearly two hours. All this happens in the course of two to seven hours, rarely more.

At the autopsy, the blood is found to remain fluid. Small haemorrhagic patches are noticed on the surface of the liver, spleen, and other tissues. Small infarcts scattered all over the lungs are also noticeable.

If the bite is inflicted by a snake of the viperidae family, the victim feels acute pain in the seat of bite which soon appears red and, then, purple. Sharp pain accompanied by cramps extends towards the base of the limb. The patient feels extreme dryness of the mouth and throat and intense thirst. In a few hours he becomes insensible and exhibits difficulty in breathing. Asphyxia then ensues, and the respiratory movement ceases. The heart, however, continues to beat for about a quarter of an hour after respiratory movement has ceased completely.

At the autopsy, the blood, instead of remaining fluid, is found to clot into a mass in almost all the vessels. Six to eight hours after death, the clots begin to redissolve, and then become fluid as in poisoning by cobra venom. Enormous dilatation of the capillaries in the abdominal organs and extensive haemorrhage in the serous cavities are also noticed.

At Home and Abroad

Protection for Indian Textile Industry

In pursuance of the Mody-Lees Pact and Sir Joseph Bore's promise in the Assembly, the Government of India have decided that an enquiry should be entrusted with a Special Tariff Board, with a view to find out the extent of protection required by the Indian Textile Industry against British manufacturers, constituted as follows: Sir Alexander Murray (President), Mr. Fazal Ibrahim Rahimtullah and Dewan Bahadur A. Ramaswami Mudaliar (Members). The terms of reference requires the Special Tariff Board to recommend, on a review of the present conditions and in the light of experience of the effectiveness of the existing duties, the level of duties necessary to afford adequate protection to the Indian Cotton and Textile Industry against the imports from the United Kingdom of cotton piece-goods, cotton yarn, fabrics of artificial silk and mixture fabrics of cotton and artificial silk.

Indo-Ceylon Trade Problems

Mr. C. H. Collins, Acting Financial Secretary, Ceylon, stated in the State Council that the Government was in communication with the Government of India and had invited a deputation to discuss the possibility of settlement of the trade problems between the two countries. Opinion is gaining ground with the threat of retaliation from India that only a heart-to-heart exchange of views will settle the conflicting trade-issues between Ceylon and India. This is also the view of Mr. R. H. Bassett, Ceylon's Marketing Commissioner, who recently toured India and has issued a report of the tour. He recommends reciprocal tariff and trade agreement between the two countries for a period of three years in the first instance.

Grants for Agricultural Research

The Governing Body of the Imperial Council of Agricultural Research at a meeting presided over by Kumar Sir Jagadish Prasad, Education Member, sanctioned more than Rs. 13 lakhs to be spent during the next five years at various centres in India for research work into and for improving the quality of agricultural products. Commodities such as sugar, oil seeds wheat and dairy products are to be benefited and the industries favoured are poultry and goat and sheep breeding.

The Italo-Abyssinian Dispute

The Abyssinian dispute was referred to the Committee of Five, appointed by the League Council. Senor Madariga was elected the Chairman. Other members are Mr. Eden, M. Laval, Col Beck and Tewfik Aras. The Emperor of Abyssinia has placed himself entirely in the hands of the League and it is presumed he will accept whatever is decided, provided his territorial integrity and political independence are not affected. Britain has also declared her insistence that Abyssinia should be allowed freedom as regards the acceptance of the proposals. But deadlock has resulted from the unyielding attitude of Baron Aloisi, on behalf of Italy. The Committee has decided that it is not worth while to pursue exploration.

Italy's Bid for German Friendship

A new Italian bid for German friendship—is how diplomatic circles regard the unexpectedly early presentation of his credentials by the new Italian Ambassador, Signor Attolice, to Herr Hitler on 8th September. Signor Attolice was to have presented his credentials three weeks hence, but the date was advanced at Italian request. He was received by Herr Hitler and Baron von Neurath with the usual military formalities. He is the first ambassador for many years to present his credentials to the German Chancellor. Signor Attolice, in a warm speech, stressed the advantages of good friendship and voluntary co-operation between the two countries and the extraordinary significance for peace and balance of strength among nations which they now have and may acquire to a still higher degree. Herr Hitler, replying, referred to the common ideals of Fascists and National Socialists.

Canada's Premier on International Situation

"If trouble comes it will be somebody else's fault, not ours, and I conceive it to be the solemn duty of the Government by all just and honourable means to see that Canada is kept out of trouble," declared the Premier, Mr. Bennett, in a broadcast when launching a federal election campaign. He said that Canada was conscious of the dangerous international situation. In world politics, Canada should be secure for she has no ambitions which peace cannot gratify. "Canada has bought and paid for security and peace and we mean to have them," added Mr. Bennett. "We won't be embroiled in any foreign quarrel where the rights of Canadians are not involved."

Monarchist-Republican Clash in Greece

A fierce clash occurred between Republican officers led by General Panaytakos and Monarchist guards on the threshold of the building where the Cabinet was meeting to consider the plebiscite on the question of the restoration of the monarchy in Greece. The trouble began when General Panaytakos called up a garrison from all parts of Greece in an attempt to prevent General Kondylis, the Minister for War, from bringing pressure on the Premier, M. Tsaldaris, to force him to declare himself in favour of monarchy. General Kondylis ordered the arrest of General Panaytakos but the latter was supported by the Premier and refused to surrender. Fighting then broke out, scores of persons were arrested and the Cabinet meeting broke up. The Minister of the Interior has resigned. Premier Tsaldaris has issued a proclamation for ordering a referendum on the restoration of monarchy.

The Hitler Regime

The recent riot in New York on the occasion of the sailing of "Bremen" had a remarkable sequel in the Court last week. The magistrate, Mr. Louis Brodsky, dismissing the charges against five of those arrested denounced the Hitler regime from the bench and described "Bremen" as a "pirate ship with a black flag of piracy proudly flying aloft." The Magistrate declared that flying the swastika flag in the New York Harbour may have been regarded by the defendants and other citizens as "gratuitous, brazen flaunting of the emblem symbolising anti-Godism in the face of American ideals and representing an atavistic throwback to pre-mediaeval, if not barbaric, conditions." The German Ambassador protested against the Magistrate's remarks, and the Chief Magistrate of the New York Court has been asked to submit a report on Mr. Louis Brodsky's statements.

Japanese Cabinet Changes.

The resignation of the War Minister in Japan, General Hayashi, has been accepted by the Premier. General Kawashima, member of the Supreme War Council, succeeds. General Hayashi's resignation follows the assassination of General Nagata. It will be recalled that Major-General Nagata, Director-General of Military Affairs, was killed by a subordinate Colonel on August 12. It was then stated that General Nagata was a strong supporter of General Hayashi's policy of checking extremist elements in the army and that this was the root cause of the murder.

The Zionist Congress.

A strongly-worded resolution condemning Germany for the persecution of Jews was passed by the Zionist Congress held at Lucerne, Switzerland, recently. The German delegation voted against the resolution. The Congress adopted a resolution approving the convocation of a world Jewish Congress to protect Jewish rights in different countries.

The Refugee Problem.

Let the League of Nations take full responsibility for all refugees and finance them entirely wherever they may be sent. This is the proposal urged by the Society of Friends, the Quaker Society which has done so much good work for humanity in general and refugees in particular, in a circular they have sent to all the Foreign Offices of the world. A copy of the circular is also being given to every representative attending the Assembly of the League at Geneva. At present the League has several bodies who deal with the refugee problem.

Jewish Dealers in Germany

Jewish dealers in fine arts and antiques in Berlin have been given notice to liquidate their business within a month when their names will be removed from the Reich Kultur Chamber. The Propaganda Minister considers that trading in cultural goods is not a purely economic occupation, and therefore it is not protected by the general order that business life must not be interfered with. Non-Aryans own about four-fifths of the fine arts and antiques business and their enforced liquidation is expected to overstock the market and cause a great drop in prices. Foreign dealers who are internationally known, have protested through their Consul against the order to liquidate.

Empire Journalist Conference

In the presence of a number of representatives of the Overseas Empire, and 600 delegates from all parts of the British Isles, the Annual Conference of the Institute of Journalists was opened in the Council Chamber of the Guildhall, London, last week, by the Lord Mayor, Sir Stephen Killick. This is the first time for 25 years that the conference has met in London. Since the war, under the vigorous lead of the Overseas and International Committee, the Institute of Journalists has spread its net over many Empire and foreign countries, and India, South Africa, Canada, the West Indies, and British possessions in Africa and the Far East, are represented in its membership.

Plot against Government in Siam

Sentences ranging from death to long terms of imprisonment have been passed on thirteen out of fifteen non-commissioned officers who were tried by a special court in Bangkok on the charge of planning an insurrection recently. It is alleged that they plotted *inter alia* to kill Mr. Luang Pradit, Siam's "mystery man," now *en route* to Europe, and other prominent persons, including the Chairman of the Council of Regency.

The New Polish Chamber

The new Chamber in Poland will consist of 184 Poles, including 2 women, 4 Jews, 19 Ukrainians, and one Russian. With the exception of the national minorities the opposition parties refused to participate. The voting was only 46 per cent. of the polling at the last elections in 1930. This is accounted for by the newly instituted electoral system, under which as part of the big constitutional changes aimed at concentrating the power in the President's hands, election campaigns and party programmes were prohibited. The apathy of the electors was increased by a boycott called by the Socialist and National Democratic oppositions as a protest against the system.

Canada's Protest to Japan

The Canadian Government has informed the Japanese Minister that if the discriminatory surtax of 50 per cent. *ad valorem* on certain products exported to Japan is not discontinued, the Dominion will be obliged to give notice that the Anglo-Japanese Commercial Treaty will no longer be applicable to Canada.

Nature's Fury in Florida

It is estimated that about three hundred have been killed by a hurricane in Florida. The hurricane is the severest visitation in memory. Most of the damage was in the Key West Islands. Survivors report walls submerged in water fifteen feet deep and buildings crushed like match-boxes by a raging wind which ripped people's clothing to shreds,

New Arctic Island

Further studies of the waters surrounding the recently discovered Arctic Island have revealed additional microscopic organisms of Atlantic origin, lending support to the theory of the probable existence of a branch of the Gulf Stream in the north-west Spitzbergen area according to the Soviet icebreaker, "Sadko," which is now searching for a warm-water passage through the Arctic. The new island is about 15 miles wide, 10 miles long, rising to thirty metres above the sea level. Only traces of bears and logs drifted from the Yenisei river have been found on the island. Arctic experts believe that the hitherto undiscovered Archipelago lies between the North Pole and Francis Joseph Land which would provide valuable ports of call for the projected great northern sea route between Murmansk and Vladivostok.

The World Around

"Men only will be permitted to attend the funeral service," announced Dr. Goebbles in Germany on the death of President von Hindenberg. Privately he told the newspaper men that it would be inappropriate for the obsequies of the German hero to be marred by wailing women.

The permanent home of the League of Nations, comprising several impressive-looking buildings, is now nearing completion. It is set in the midst of a tree-shaded park in Geneva and covers an area of nearly four acres. The annual budget for the League is already £2,000,000. Last year there were 32 defaulters—nations who did not pay their apportionment. Great Britain's share is £200,000.

"Take the world as a whole, the expenditure (on armaments) is between £900,000,000 and £1,000,000,000 a year, or more than £2,500,000 every day," said Sir Herbert Samuel, M.P., in the House of Commons. This is the policy characterized in the Bible as "beating plough-shares into swords." How wonderful it would be if the nations of the world could only spend £2,500,000 every day on agriculture and the development of the natural resources of their territory.

China, the world's most pacific nation, has been compelled to come into line with "modern" conditions. Fifty per cent. of her latest budget is for military expenditure.

The "Ballila," Italy's official organization for boys between the ages of seven and eighteen, had enrolled approximately 1,500,000 boys. The instructors in this organization were ordered to instil the "fighting spirit" into their charges, and concentrate on developing in them a "love for risks and combat." Preparing them for sacrifice in the arms of the moloch of war.

"Communism and Fascism came in because of the moral and intellectual bankruptcy of the classes and types in charge of affairs in Russia, Germany and Italy, and their characters were determined by local conditions," says H. G. Wells, in his new book "The New America," published by Macmillans.

One of the most interesting shipments ever sent over the Indian Railways was that of thirty sacks of the ashes of Hindus who perished in the Quetta earthquake, and who were cremated according to religious custom. These ashes were shipped to the River Ganges to be scattered over the waters of the world's "holiest" river.

When Rudyard Kipling was a resident of Vermont, U. S. A., many years ago, it is said that he was never able to make his bank statement balance with his cheque book. Many tradesmen to whom he gave cheques received more cash from autograph hunters for cheques bearing the signature of the famous writer than they could by presenting them to the bank for payment.

The longest railway bridge in the world has recently been opened for traffic, it is the 33-span viaduct measuring more than two miles in length, crossing the Zambesi River in Africa. The work of building required more than two and one-half years, and the total cost was about £3,600,000. The new bridge opens uninterrupted railway communication between Beira, a port city in Portuguese East Africa, and Lake Nyasa, an important link in the water route to the interior of the continent.

"Blessed is the man who, having nothing to say, abstains from giving us worldly evidence of the fact," said George Eliot.

It is said to be the first time in Parliamentary history that father and son have both been members of the same British Cabinet; Ramsay MacDonald is Lord President of the Council, and his son Malcolm MacDonald is Secretary of State for the Colonies, in the present British Cabinet.

* * *

Encouraged by Signor Mussolini's rather caustic references to Britain in the present Italy-Abyssinia imbroglio, the *Ottobre*, a minor Fascist paper, blazed: "If England wants war she can have it!...Our enemy in Africa is not so much Ethiopia as England...It might be a good idea to bombard Malta and bring the English to their senses!"

* * *

Ethiopia has recently introduced obligatory military service, including both men and women. No time limit has been specified. In drafting women as well as men, the government has made it plain that female military service will for the present be confined to nursing and similar tasks, with but slight possibility that the women will be trained for actual fighting.

* * *

Ibn Saud would best remember: "There were three queens in Yemen"—to wit, Great Britain, France and Italy.

* * *

Says Japan politely: "Asia is my business." "But you can't change Sacred Treaties," chorns Great Britain, France and the United States. "But you can interpret them," answers Japan suavely, "and this is my interpretation: Asia is my business."

* * *

Japan is selling cheap goods, the West is raising cheap food; the South is raising cheap cotton, and America, Asia and Europe are chockful of cheap labour. God! What a cheap world!

* * *

Up go the French, Russian and German armies: up go the English, Italian, Japanese and American navies, and down go Sanity, Sense and Security.

(The Oriental Watchman.)

Abstract

CONTEMPORARY JAPANESE LITERATURE

Students of Oriental languages will be greatly benefited by a perusal of Mr. G. W. Shaw's survey of the present-day Japanese Literature in the pages of the *Pacific Affairs*. He observes:—

Japanese prose literature to-day falls into four groups, called by the Japanese *jun bungei* (pure literature), *puro bungei* (proletarian literature), *taishu bungei* (mass literature) and *tsuzoku bungei* (popular literature). Of these, "popular literature" is the name applied to the long stories of contemporary life that discuss social problems without any particular literary pretensions. They run serially in the newspapers and women's magazines. Much of their material derives directly from the daily news columns. "Mass literature" is the direct offspring of the *kodan*, the historical romance of the old story-tellers' halls. It is full of armor, castles, feudal vendettas and swords, especially swords. The colorful old *kabuki* drama on the legitimate stage and the sword-play school of talkies on the screen use the same material. The so-called masses (which means almost everybody) delight in it. Old spy and new detective stories are naturally grouped with this class. It is modern Japan's "literature of escape." Through it, tired moderns can go back for a time to the idealized romance of old Japan. It is the life-blood of several popular magazines.

"Proletarian literature" is written by working people and their intellectual sympathizers and deals with factories, tenements, strikes, laborers, farmers, policemen and prisons. It has been largely an exposé literature motivated by a definite Marxist purpose. Government suppression has all but killed its special magazines. "Pure literature" is all the rest. Just before it got its last name, it was the "new literature," taking much of its material from the cafés, dance halls and ultra-modern life of the young bobbed and waved class. It is strictly up-to-date, pseudo-scientific and sexy, and strives to be literary and psychological. Most of it comes out in the literary pages of national reviews, which still print some proletarian literature.

This brief characterization of the four schools of literature covers roughly fiction, drama and criticism. There remains the poetry, which naturally has to do with miscanthus plumes in the moonlight, gnarled pines on rocky shores, and laughing and longing hearts. But into it, too, have penetrated railway trains, ice houses, factory smoke and everything that the prose literature is compounded of. The poetry is written mainly in three forms, the traditional old thirty-one syllable verses that were of Japan's first literature, the seventeen syllable bits that grew out of them and reached distinction in the work of Basho at the end of the seventeenth century, and a modern imitation of Western verse in which the syllabification runs usually to the fives and sevens that have always made poetry in Japan. The new poetry never has come to seem really Japanese, whereas the two old forms are so much a part of the nation that they are attempted by nearly everybody, and there are hundreds of small magazines printing them monthly.

THE SOUL OF ASIA

The following criticism of Hatvany's remarkable work on Asia by Professor Bernhard Heller which originally appeared in a Budapest German-language daily, is reproduced below from *The Living Age* :—

Berthold Hatvany has given us a very remarkable book entitled *Azsia lelke*, published in 1934 by the Franklin Press of Budapest. It is a work penetrated with spiritual qualities. It lives and breathes, it is a controversial document, an historical masterpiece, a self-portrait and a testament.

It is a Philippic against limited historical conceptions and half-baked historical learning. It is a history of the inner life of the Orient, of the Egyptians, Chinese, Indians, Iranians, Babylonians, Jews, Arabs, Scythians, Huns, Tatars, Mongols, Turks, Tibetans and Japanese. The author explains to us how these nations were constructed and presents their customs and creative art from prehistoric times until the present or at least until yesterday—until conflicts occurred between Turks and Arabs, Greeks and Turks, Persians and Russians, Afghans and British, Japanese and Chinese.

He correctly states that to-day's history is politics, and that the politics of yesterday is history. He cannot help drawing from his own journeys to the four corners of the earth. Finally, he delivers to us a testament. Nothing leaves him unmoved. He cannot encounter anything crass without flying into a rage, but anything powerful or noble arouses his amazement and often his admiration. He does not hesitate to pass final judgments with the eager courage of a discoverer. He enters the lists in behalf of free conscience, liberalism, Hungary, faith, belief in God, belief in the Bible, and pure humanity.

Hatvany devotes his book to the service of one idea. He attacks an attitude of indifference toward Asia. He wants to extend our field of historic interest, to deepen our perceptions, and to display to us certain inter-relationships and changes that are under way. He assumes the task that Voltaire set himself in his *Essai sur les mœurs et l'esprit des nations* and has written, first, a history of the human spirit, 'the soul' as he calls it ; second a history of customs and arts, not merely of wars ; third, a history, that is not confined to Europe.

Essentially, Hatvany's book presents an inner history of the East. He maintains that the history of human culture dates from the discovery of the art of writing, although some historians might prefer to begin with the discovery of the wheel or of pottery. We learn that the art of writing had developed four thousand years before Christ in Elam, from which Persia originated, in Mesopotamia among the Sumerians, and in the Nile Valley. Elam is regarded as the cradle of the oldest human culture.

The foundations of our present twentieth century reach back to the twenty-first and twentieth pre-Christian century. In Mesopotamia Hammurabi laid down the old Sumerian laws, and he is considered a contemporary of Abraham. He thus created a system from which the historical families of Aryans and Semites emerged from Asia Minor into the light of history.

Hatvany places the high point of human development in the fifth and sixth century before Christ because at that time Greek thought was developing in Hellas and the Hebrew prophets were filled with the prophetic spirit. It was then that Jainism and Buddhism developed, it was then that Confucius flourished, it was then that the doctrines of Zoroaster originated and spread.

"FORGIVE ME MY PEERLESS ONE "

The following poem, a translation from the original Bengali by Rabindranath Tagore himself appears in the *Visva-Bharati News* :—

Forgive me, my peerless one,
 if I forget myself,
for with the first rush of the rains
 the forest trees are darkly agitated,
the garden lane is reckless in its flowering excess,
 prodigal with its perfume.

Forgive me, my peerless one,
 if my eyes are guilty of trespass.
See from all corners of the sky
 the lightning repeatedly flashes through your window,
 and the wind is rudely rampant with your veil.

Forgive me my peerless one
 if I am slack in my manners.
The daylight is dim today,
 the idle hours seem absent-minded,
the lonely meadows are without cattle,
 the sky blinded with showers.

Forgive me, my peerless one,
 if I forget myself
when the shadow of the dark dense clouds
 has deepened in your eyes,
your black hair circled by a jasmine chain,
your forehead kissed by the clamorous day of July.

News and Views

[A Monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and outside.]

Vice-Chancellorship of Nagpur University

The Executive Council of the Nagpur University have recommended the names of Dr. Sir Hari Singh Gour, Rao Bahadur K. V. Brahma and Mr. N. M. Deshmukh, for the office of the Vice-Chancellor. The election will take place in November next.

Reform of Law Education

The question of reform of law education in the Bombay Presidency has been engaging the attention of the Judicial authorities there. A committee has recently been appointed by the Chief Justice of the Bombay High Court to go through the question.

Maynard Ganga Ram Prize

A Punjab Government 'communique' states:—In 1925 the late Sir Ganga Ram, Kt., of Lahore, with that generosity for which he was so well known, handed to the Punjab Government a sum of Rs. 25,000 for the endowment of a prize of the value of Rs. 3,000 to be called the Maynard Ganga Ram Prize and to be awarded every three years, for a discovery, or an invention, or a new practical method which will tend to increase agricultural production in the Punjab on a paying basis. The competition is open to all throughout the world. Government servants are also eligible to compete for it.

Entries for the next award were invited by the 31st December, 1933. None of the entries was considered to be of sufficient merit and it has been decided by the Managing Committee of the Prize that the award should be postponed for another year and that further entries should reach the Director of Agriculture, Punjab, Lahore, on or before the 31st December, 1935.

Success of Indian Student

Mr. Kalyan Kumar Dutta, B.Sc., passed the Incorporated Accountancy Examination of London in last July. He is the only son of Mr. P. N. Dutta, B.Sc. (Lond.), the late Superintendent, Survey of India.

Mr. Dutta passed two examinations in one year. After an extensive tour on the Continent he has reached Bombay.

Calcutta Student's Success

In the Fellowship Examination of the Institute of Book-keepers, London, held at Calcutta, on the 4th June, 1935, Mr. T. N. Mohan passed with Distinction and secured First Place in the whole examination. This is a very creditable achievement by a Calcutta student who had to compete with candidates all over Great Britain and Overseas. Mr. Mohan has been recommended for the "Institute Prize" and the "American First Place Prize."

Another candidate Mr. S. A. Khan of Balasore obtained 8th Place in the whole examination and such a remarkable result is unique as far as Calcutta is concerned.

International Congress of Sociology

The International Congress of Sociology which is going to hold its session at Brussels in Belgium has invited Prof. Benoy Kumar Sarkar of the Calcutta University, who is a prominent member of the Societe d'Economie Politique of Paris, to take part in the deliberations and read a paper. His paper which is written in French deals with the doctrine of progress with reference to the races and classes. He has also been appointed one of the Vice-Presidents of the International Congress of Population which is meeting at Berlin at which he has a paper in German on "The Doctrine of Optimum."

New University City of Rome

Invitation has been extended to the University of Calcutta by the Rector, R. Univerita Di Roma, stating that the solemn inauguration ceremony of the new Citta Universitaria achieved with Fascist speed, by the desire of the Head of the Government, His Excellency Benito Mussolini, would take place on the 28th October next in the presence of the highest authorities of the Government and the representatives of the Italian and foreign universities and that it would be a signal honour for him personally and for the Academic body of the University to welcome a representative from the Calcutta University among the leading personalities of Science, Arts and Letters of the world.

The authorities of the University of Calcutta have conveyed to the Rector their good wishes.

Indian's Success

A private cable from London states that Mr. Khubchand of Hindu College, Delhi, who stood first in the I.C.S. Examination has topped the list of the final examination for probationers including Europeans and Indians and has secured 322 marks more than the second man.

University in Assam

It is understood that Mr. Cunningham, formerly D. P. I., Assam, has been appointed Special Officer to prepare schemes for the University of Assam and a demand for Rs. 7,400 is being made for the purpose. The scheme will be completed in 3 months.

Vice-Chancellor's Post at Allahabad

The annual meeting of the Allahabad University Court will be held on December 4 when the Vice-Chancellor for the term 1935-38 will be elected.

So far as known at present the names likely to be put up for nomination for the office are Pandit Iqbal Narain Gurtu, the present Vice-Chancellor, Sir J. C. Weir, and Rai Bahadur Kanhaiya Lal.

Study of Languages

A well attended meeting inaugurating a school of languages organised by the International Buddhist University Association was held at the Buddhist hall, 4-A College Square, on Monday, the 2nd September at 6 p.m. Hon'ble Justice Sir Manmathanath Mukherjee was elected to the chair. Anagarika B. Govinda, General Secretary, T. B. U. A., opened the

meeting by explaining the ideals of the University Association and the importance of the study of the languages as a part of the general programme. Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, gave an outline of the intended school of languages, which will comprise four important Asiatic languages, Chinese, Japanese, Burmese, and Sinhalese.

Allahabad University Convocation

It is reliably understood that His Highness the Nawab of Bhopal has accepted the invitation of the Vice-Chancellor to address the convocation of the Allahabad University this year.

His Highness is a graduate of the Allahabad University and his interest in his *alma mater* is evident from the fact that he got himself enrolled as a 'registered graduate' of the University, last year. This will be the first occasion, it is believed, in the history of the University of Allahabad, that a ruling chief will address the convocation.

His Excellency Sir Harry Haig, the Chancellor, will preside over the convocation and December 5 has been fixed for the function to suit the convenience of both his Highness the Nawab of Bhopal and His Excellency the Chancellor.

Mysore University Convocation

Mr. C. Y. Chintamani, Editor, 'Leader,' will deliver the Convocation address of the Mysore University, which will be held about the third week of October next. Mr. Chintamani will also deliver the Sri Krishna-rajendra Silver Jubilee Lecture.

Congress of Universities of the Empire

Sir Hari Singh Gour and Mr. M. A. Moghe will represent the Nagpur University at the next quinquennial congress of Universities of the Empire to be held at Cambridge in 1936.

Congress of Orientalists

Prof. Amiyacharan Banerjee, Head of the department of Mathematics, Allahabad University, has been invited to attend the nineteenth session of the International Congress of Orientalists, which will be held in Rome from September 23 to 29.

World Soils Science Congress

Prof. J. N. Mukherji of the Chemistry Department of the Calcutta University, who has done considerable amount of research work on Colloidal Chemistry, it is understood, is being sent by the Imperial Council of Agricultural Research to represent India at the World Soils Science Congress at London.

Carnegie Scholarship

Dr. Itrat Husain Zuberi has been awarded a Carnegie scholarship of 250 pounds for two years by Edinburgh University for higher research on 17th century English Poetry. He is the first Indian to be awarded this scholarship.

Time-Table for Physical Education

On the much-talked of question of Physical Education Mr. H. C. Buck, M.A., says:—

Every modern Headmaster or Principal of an educational institution knows that any scheme of education worthy of the name aims at education of the whole child, or education of the whole man. No longer is the emphasis placed on providing experiences for the development of one phase of life at the expense of others. Programmes which are educationally sound lead to harmonious development of the whole child, physically, intellectually and ethically. The question may therefore be asked, how many of our educational institutions have programmes that are educationally sound? How many schools and colleges pay as much attention to developing for the physical life of their students as adequate a time-table as they do for the academic or examination subjects? Perhaps if physical education and health education were to be made examination subjects we might find for these actual working time-tables of which we could all be proud. But this should not be necessary, for the physical life is basic, and physical activities have educational values as well as mere biological values. In order to develop normally, the growing child requires daily several hours of big muscle activity and in order to learn all those valuable lessons which are best learned through play he must have an opportunity to participate regularly in well organized and well supervised play. It is quite clear that the present unorganized "herd" system and the provision of two periods of physical education per week is neither educationally nor biologically sound. We must give the children a chance to develop normally, to grow up with bodies and physical skills of which they may be proud, and with commendable attitudes and habits of play and sportsmanship.

Every school should aim to develop for physical education a time-table that will permit every child to participate for at least one hour daily in organized supervised activities well suited to his nature and needs. Such a programme should not be formal and artificial, but natural and full of meaning. It should make school-life happy and enjoyable and should lead to the development of life-long play and health habits.

Obviously the usual faulty practice of postponing all physical activities until 5 P.M. and attempting to provide a play programme for the whole student population in this one evening hour cannot be accepted as physical education at all. A way must be found to divide the school population into desirably small groups to make the teaching of physical activities possible and there must be sufficient periods of physical activities to permit such small groups to report daily.

The Present System of Education

Prof. A. R. Wadia presiding over a public meeting held under the auspices of the New Education Fellowship, Mysore, referred to some outstanding features of Indian Education.

Referring to the enormous wastage in Primary Education he suggested that more money be spent on the education of girls so that the mothers of the community might help to arrest the lapse of children into illiteracy.

As regards secondary education, he said that it lacked the completeness of the secondary schools of England and that it was unduly dominated by the University. He also advocated polytechnic schools and central schools of the type existing in England.

Continuing he said that, of late the Universities had come in for a great deal of undeserved criticism, in view of the unemployment of educated people. He admitted that Indian Universities were not all that they ought to be, but denied that it was one of their legitimate functions to provide employment for every graduate. It was the look-out of the community. He condemned the rush for higher education on the part of those who were clearly unfit for it and suggested the tightening up of examination standards. He did not believe that mere vocational bias would solve the problem of the educated unemployed.

Students and Rural Uplift

Mr. C. R. Reddi recently addressed the members of the Madras University Students' Union on the need for rural uplift work.

He said, he was interested in getting them to do some rural work particularly in the matter of education during their vacations. If each one of them would give, say, a fortnight during the long vacation and a week during the short vacation of winter for some educative work among the villages, a great deal of uplift work could be achieved in a short time. He said that while he was in Mysore he had organised batches of students to do such work and to give, through interesting talks and lectures on the lines of 'Kalakshepams,' useful instruction relating to geography, modern history and political developments of a very general and elementary nature relating to India and other countries. After all they should remember that no educational system was self-sufficient. It was maintained largely at the expense of the tax-payer and it was their duty to pay back to him what little they could. They could also do a great deal to promote the sanitary and public health conscience among rural folk.

Mere reading and debating, or intellectual or physical games were no doubt good; but they could not be ends in themselves. They were good only as a preparation. The students should therefore act in the faith that the services they rendered would ultimately bear abundant fruit and that the regulative principle of their conduct should be the development of habits of racial and national service and in the realisation that they owed a duty to the poor villagers on whose sweat such clubs had been established.

Military Training in Universities

Mr. Satyamurti, M.L.A., recently delivered a lecture at Madras on 'Should Universities introduce Compulsory Military training?'

He said he was looking forward to the time when the University Training Corps would supply a definite proportion of officers of the Indian army. This would supply the required element of educated young Indians and would quicken the process of Indianising officers of the Indian army. But to-day, there was not as much encouragement given as there ought to be. They wanted more facilities.

Further, there was a distinctive educational value in military training. It developed the quality of discipline and team spirit, and a capacity for regular habits. It helped to overcome caste barriers. The officers recruited from the University Training Corps would be a connecting link between the people and the army. Further, such of those who had military training, but who had not become 'professional' soldiers, would form a second line of defence. In conclusion, the speaker observed that except those who had been pronounced medically unfit or who were conscientious objectors to violence in any form, military training must be made compulsory by the Universities.

Educational Films in India

At the annual General meeting of the Motion Picture Society of India held at Bombay Mr. B. V. Jadhav referred to the place of screen in the domain of education.

He said that motion pictures were in the beginning intended to provide entertainment only. 'But in recent years, the potentiality of the screen as an instrument of instruction has been fully realised and the various governments of free countries and the Dominions are vying with each other in popularising educational films by various means. It is a matter of regret that the Government of India and the Provincial Government are sitting tight and not making any move in the matter. Now when the Governments are devoting their attention and money for rural uplift, I would urge that part of it should be spent on propaganda through the films.'

Then he goes on to complain about the omission on the part of the central and provincial Governments, to define what an 'educational film' is. "In its absence at present," he says, "almost any film may come to be regarded as non-educational. For instance, three films produced and passed as educational in Australia a British Dominion, were presented to our Society. But both the Inspector and the Board in Bombay refused to recognise them as educational films with the result that the Society had to pay a heavy import duty for films which the Society had received gratis for use in educational propaganda. We expect Government to take measures for stimulating the production and exhibition of educational films."

Education for Living

Mr. W. F. Sand, formerly Envoy Extra-ordinary and Professor of Diplomacy at Georgetown University, has given us his ideas of secondary education. He says:

I was invited to be Principal Adviser to the Emperor of Korea. Among my varied functions as an oriental quasi-dictator, the development of a system of education seemed one of the most important.

There was, however, one thing I had carried through from my own school life: a firm conviction that University studies without deep and full "secondary" preparation are an evil, not a good; and corollary to it, that the form (nor the matter) of secondary education should be molded to the object of one's general life in society.

That would be the first point I would make, here. I bent all my influence and power to shaping a secondary system (leaving university out of it for the moment) which would draw in those western parts of knowledge immediately applicable to oriental needs, without destroying the oriental fabric. I foresaw danger in an ill-digested western system being permitted to uproot the classical oriental system, even though the latter be inadequate to the needs of a new world. Later revolutionary conditions in China would seem to justify my apprehension.

My conviction that secondary education should prepare for life, has sunk deeper with the passing of years.

Too many students coming in from secondary schools, even (for graduate courses) from the best of our American universities, have no cultural or factual roots. That is not an isolated observation. It is supported fairly generally by professors at colleges and by deans of admission and others with wider experience and opportunity than mine for the observation of students.

Rootlessness is an evident consequence of such a system. There is no foundation upon which a college may build. A student without roots in his own language will necessarily be without roots in the history of his own country. To go no further, it is difficult to see how he can understand even current events about him—still less can he understand the problem of government and of economic life which press upon him from every direction. It would be difficult to see how any true patriotism is possible where there are no roots.

There is no adequate training, for far too many students, toward the object of general life in society; not in traditional culture, nor in ethics, nor history.

True democracy is not a levelling down, but a levelling upward. Catholicism has nothing to do with the one-class society. Catholicism recognizes all social classes that may now or may in future exist. Catholicism gives its rightful place to earth. It has nothing to do with political and social forms, but with the leavening of politics and society in whatever political and social forms exists with a solid preparation for life in any form. That is partly true also of Americanism.

The problem of secondary education is not simply and primarily to prepare for college. It is to prepare for right and truly successful living whether college follows or not. Part of the problem of secondary education is to foster family life. However far it may be able to go in that direction, it is certain that the school must avoid anything disruptive of the family life, while preparing for the adult, individual life. The curriculum must be molded to the object for which students are to be prepared. If that be strictly and positively for higher studies, it is not enough to prepare for the minimum requirement for entrance to college. The college must be given a broad, deep and solid foundation upon which to build. If for any reason, a student who has passed through this preparation does not go to college, he must not be classed as a failure, or else the school, too, is a failure. He must come out of the school well fitted for life, if not for college studies. That is not merely a matter of class room work; or factual knowledge. Factual knowledge does not make education. Education in its true sense comes also in the space between organized class work and organized physical training. It is then that a boy learns (or does not learn) how to live, and how to apply his facts or his "discipline" to the business of living.

That part of his development comes from his unofficial life with the right kind of master. That is the third point I would make.

Masters are the very essence of secondary education. They cannot be too big for their task. Boys brought up by little men, will tend to be little men. Masters in secondary schools must be men alive to the world around them—not merely class masters or coaches. They must be "doers" not theorists. Their relations to the boys under their charge, outside the classroom, outside of "discipline," is at least as important as the technical drilling they give. And such men can be had if their position in the school is made one of security and dignity. Adequate men cannot be had otherwise. If masters are not adequate, education will certainly not be adequate, nor even exist.

In every theory of organized society today the old division of "cultured leisure" and "making a living" has been discarded. In all theories, the right use of leisure time has become a major objective. To fit boys for both leisure and work is the task of secondary schools, not the task of colleges. (*Commonweal*.)

Miscellany

FINANCIAL AND ECONOMIC RECOVERY IN GERMANY.

The statistics of German public finance as well as of the "D" Banks, indicate that as in other regions of the world-economy, in Germany also the depression is fairly over and that the curve of "prosperity" is already a prominent feature of the social life.

The campaign against unemployment has served to decrease the number of unemployed as well as to increase of national revenue. The recently published revenue accounts for the fiscal year April, 1934, to March, 1935, show that there has been an effective increase in revenue amounting to 1,157,100,000 RM. compared with 1933. The figures are as follows:

	1934 fiscal year.	1933 fiscal year.
I. Direct taxes	4,969,100,000 RM.	4,062,500,000 RM.
II. Customs and other indirect taxes	3,248,000,000 RM.	2,781,900,000 RM.

The increase amounted to 906,600,000 RM. in the first, and to 466,100,000 RM. in the second group. To make a fair comparison with 1933, the latter figure will, however, have to be reduced by 215,500,000 RM. in respect of new taxes not introduced until 1934. The 1934 estimate had provided for total receipts amounting to 7, 77,700,000 RM. so that the actual revenue was 1,139,400,000 RM. in excess of the anticipated one.

Direct Taxes.

The yield of income tax went up by 427,000,000 RM. divided as follows:—ordinary income tax—254,200,000 RM., tax on wages and salaries—169,200,000 RM. The latter figure clearly indicates the improvement effected in the labour market. The general level of wages is still low. In the interest of a sound economic policy it has been considered necessary to postpone a rise in it until conditions have been stabilised for some time. The yield of the turnover tax has gone up by 356,300,000 RM., another indication of the expansion of trade. The income tax payable by industrial undertakings underwent an exceedingly satisfactory development, receipts from it being 110,000,000 RM. higher than in 1933. This is due to the fact that numerous undertakings that had been shut down have now been reopened.

Indirect Taxes.

In the field of indirect taxation the following are examples of the increase over 1933:—

Customs	...	...	...	83,500,000 RM.
Tobacco	...	...	...	60,000,000 RM.
Beer	...	...	...	25,100,000 RM.
Sugar	...	...	...	20,000,000 RM.

The higher yield is attributable to increased *consumption* of the articles concerned. The income earned by the broad masses is to-day evidently higher than it was.

The expectations entertained by the Government when embarking upon its "labour campaign" may be taken to have been fully realised. According to the finance planning of the Nazi regime the five budgets from 1934 to 1938 are to be encumbered with extraordinary expenditure to the extent of 900,000,000 RM. annually owing to the working of the scheme for the provision of labour. But so far as 1934 is concerned, the tax receipts are more than sufficient to cover this amount, so that the first year of the deficit period has been successfully gone through.

Unemployment diminishing.

The state of public finance has been further improved by the diminished expenditure on unemployment relief caused by the fall in the number of workless. As late as 1932, the Government Board for Unemployment Insurance required public funds to the amount of 840,000,000 RM. partly obtained from Federal and partly from municipal taxation. This year, on the other hand, the Board was able to earn a surplus of 200,000,000 RM. in excess of its expenditure, which is being used for purposes of providing additional work under the Government's scheme.

Improvement in Municipal Finance.

The financial position of the municipalities has likewise improved. Further progress has been made in the redemption of municipal debt, and the conversion of their bond issues has also benefited their financial status. As regards the loans raised by them at home, 85 % of the long-term issues had already been consolidated by September 30th, 1934. This development also exercises a favourable effect upon the national finances, because in previous years the Government had frequently been obliged to come to the rescue when the municipalities found themselves in financial difficulties.

Consolidation of Credits.

The Government and the Reichsbank are continuing their combined efforts to further consolidate the credits issued in connection with the financing of the scheme for the provision of work and to finance the Government orders more and more by resorting to other sources of money. A first beginning has been made with the funding of those credits by the savings-bank loan to the tune of 500,000,000 RM.

Bank Turnover Less than Industrial Turnover.

In Germany, as is well known, the banks are far more closely connected with trade and industry generally than in most other countries. Owing to this intimate connection, the German banks are also more directly affected by the ups and downs of trade than those elsewhere. Unemployment in

the country has decreased ; the yield of the turnover tax has gone up by 22%, and the index of industrial production has risen from 61·2% in 1932 to 85·8% now. But in the case of several banks—the increase in their turnover has failed to keep pace with that in industrial production. This anomaly is explained by the facts that the scheme for the provision of work is largely financed by private credit institutions and that the foreign business transacted by the banks has materially declined.

The Deutsche, Dresdner and Commerz Banks.

The last-named circumstances coupled with the conversion of municipal credits into 4% bonds has caused a fairly considerable drop in the receipts of banks and although there was greater activity in the stocks and shares markets, this was not quite sufficient to make up for the loss. The report issued by the Deutsche Bank shows that the interest earned dropped from 66,000,000 RM. to 63,000,000 RM. and commissions from 78,700,000 to 75,900,000. In the case of the Dresdner Bank, interest also decreased from 43,000,000 RM. to 39,800,000—but commissions increased from 44,000,000 to 47,000,000. The only big bank recording increase in both items is the Commerz Bank, which was able to book extraordinary profits on the revenue side of its accounts. It was, however, not found possible to effect considerable reductions on the expenditure side, because a great deal of additional work has to be done by the banks in connection with the formalities of the foreign-exchange business, the standstill credits and the compensation transactions.

Increase in Profits.

All the big banks were in a position to increase their net profits, with the exception of the Deutsche Bank where they went down by 4,870,000 RM. The surplus earnings would have been sufficient to distribute a modest dividend to shareholders. But this has not been done. The available funds were used for depreciation purposes.

The bank shares—which were quoted around 50% in 1933—have now approached par. Generally speaking, the banks not maintaining local branches have done better than the others, and at least two of them—the Berliner-Handelsgesellschaft and the Reichs-Kredit-Gesellschaft have been able to raise their dividend rate from 5% last year to 6% now.

Foreign Risks avoided.

All the banks have taken pains to diminish the volume of their commitments in foreign currencies. On the strength of careful estimates it is believed that these amount now to only 14% of their aggregate liabilities, as against 40% in 1930. The banks have also proceeded to write off fairly large amounts in respect of bad and doubtful debts, and thereby consolidated their position as well. They lent a helping hand to those undertakings that were endeavouring to develop the scope of their business. The effects of the banking crisis of 1931 are things of the past. The foundations of the banks are now much more secure than formerly. It is therefore much easier for them to render assistance to business in an active manner.

WHAT IS UNEMPLOYMENT ?

A survey of employment-coefficients indicates that in the world-economy to-day the "non-working dependents," jobless or workless men and women, normally, constitute a large proportion of the total population in every country. But for the purposes of unemployment insurance it is necessary to observe that these jobless or workless, *i.e.*, "unoccupied" persons do not belong to the unemployed classes. Unemployment as an economic or statistical category is a social phenomenon of a special character. Not every man or woman who is looking for a job can be described as unemployed in the strictest sense of the term. Again, it would not be proper to characterize as unemployed all those persons who in Great Britain, for instance, obtain "poor relief."

In order to be known as unemployed one will have to prove (1) that one has had an occupation or employment,—a "gainful" employment, and (2) that for reasons beyond one's control one has been "disoccupied" or deprived of employment and has lost the job.

In those countries which regularly collect the statistics of unemployment the figures are generally derived either from the trade unions or from the unemployment insurance offices. These sources of information¹ point inevitably to the fact that only those persons' names can be sent up to the statistical bureau about unemployment who paid membership fees as belonging to trade unions or unemployment insurance premia as employees in certain establishments. The fact of the previous employment is automatically established.

BENOY KUMAR SARKAR

UNEMPLOYMENT STATISTICS,—HOW THEY ARE COLLECTED.

In October, 1925, the Japanese Government organised an inquiry into the conditions of unemployment. The investigation was carried on in 212 industrial towns and 3 mining centres. All wage-earners as well as salaried workers earning up to 200 yens per month were taken into consideration. The results of the investigation as published by the Bureau of Statistics are given below:²

Class.	Number of workers investigated.	Workers unemployed.	
		Number.	Per cent. of workers investigated.
Industrial Workers and others...	1,533,433	46,267	3.02
Salaried Workers	615,331	19,396	3.15
Casual Workers	206,251	39,938	19.36
Total	2,355,015	105,601	4.48

¹ *Statistical Year-Book of the League of Nations* (Geneva, 1932), pp. 60-61.

² Seishi Idei: "The unemployment Problem in Japan" in the *International Labour Review* (Geneva), October, 1930, p. 505.

It is clear that the absolute figures of unemployed as well as the percentages had reference to the persons actually occupied.

Official estimates for recent years are given below: ¹

Year.	Number unemployed.	Percentage.
1930	366,799	5.2
1931	413,248	5.9
1932	489,168	6.9
1933	413,863	5.7
1934 . January	382,315	5.2
1934 February	390,243	5.2
1934 April	381,114	5.1
1934 July	372,070	5.0

In one particular industry, namely, the building, the comparative unemployment figures for two countries, the United Kingdom and Germany, are to be seen in the following percentages: ²

Country.	End of June			End of December		
	1929.	1932.	1933.	1929.	1932.	1933.
United Kingdom	8.5	26.1	19.9	16.9	32.1	25.9
Germany	10.4	78.0	70.6	52.8	86.1	59.9

The percentages refer to the proportion of the unemployed in relation to the trade unionists in the building industry.

Italian unemployment statistics furnish the actual figures of *disoccupazione*. The unemployed are classified in two groups: (1) wholly unemployed and (2) partially unemployed. No percentages are indicated. The chief source of information is the *Cassa Nazionale per le assicurazioni sociali* (National Fund for Social Insurance). As the data of unemployment are furnished by the compulsory unemployment insurance offices, the figures refer, as a matter of course, to such persons as having had a job and paid the usual premium subsequently found themselves without any occupation for a short or long period.

The unemployment figures are given below on the strength of diverse publications: ³

Year.	Wholly unemployed.	Partially unemployed.
1925 February	156,659	11,702
1926 December	181,493	10,216
1927 December	414,283	107,964
1928 January	493,211	76,327
1929 February	489,347	15,854
1930 March	385,432	28,026
1931 March	707,486	27,545

¹ *International Labour Review*, December, 1934, p. 840.

² *Barclays Bank, Ltd., Monthly Review* (London), December 1934, p. 10.

³ *Annuario Statistico Italiano* (Rome, 1930), p. 255, *Annuaire Statistique de la Societe des Nations* (Geneva, 1932), p. 58.

"Cronaca Finanziaria:" in *Rassegna Economica* (Naples), January to November, 1934, pp. 68, 231, 633, 728. See also Vergottini: "Gli indici del movimento economico italiano" in *La Vita Economica Italiana* (Rome), October, 1933, pp. 19-20, 34, and *The International Labour Review* (Geneva) for December, 1934, p. 840.

Year.	Wholly unemployed.	Partially unemployed.
1932 January	1,051,321	33,224
1932 February	1,147,945	26,321
1932 March	1,053,016	31,696
1932 July	931,300	—
1932 August	946,000	—
1932 September	949,000	—
1932 October	956,400	—
1932 November	1,038,800	—
1932 December	1,129,654	—
1933 January	1,225,500	—
1933 February	1,229,387	—
1933 March	1,081,536	—
1933 July	824,195	—
1933 September	907,463	—
1933 November	1,066,215	—
1933 December	1,132,257	—
1934 January	1,158,257	—
1934 February	1,103,550	—
1934 March	1,066,823	—
1934 June	830,856	—
1934 July	886,998	—
1934 September	887,345	—
1934 October	905,114	—
1934 November	964,944	—

It is to be observed, *en passant*, that unemployment was not a marked characteristic of the Italian economy during the first two years of the world-depression (1929-31). Since March, 1931, Italy has been witnessing the crisis in a phenomenal manner.

During the world-economic depression (1929-34) the unemployment in the United Kingdom in absolute numbers was as follows:¹

1929 March	...	...	...	1,204,000
1931 March	...	...	...	2,666,000
1932 March	...	...	...	2,660,000
1933 March	...	...	...	2,821,000
1933 September	...	...	...	2,375,000
1934 March	...	...	...	2,225,000
1934 October	...	...	...	2,119,000

For four years from March, 1929, to March, 1933, the trend was steadily rising. From the peak of 2,821,000 in March, 1933, the descending curve came down to 2,119,000 in October, 1934.

In percentage of "insured" workers, the unemployment statistics for the depression period is indicated below:

Date.	1929.	1931.	1933.	1934.
January	12.3	21.5	23.1	18.6
April	9.8	20.9	21.3	16.6
August	9.9	22.0	19.1	16.5
December	11.0	20.9	17.6	16.4 (Oct.)

From 1922 to 1933 (in July of each year) the number of unemployed belonging to the classes of workmen insured under the Unemployment

¹ *Lloyds Bank, Ltd. Monthly Review* (London), December, 1934, p. 589.

Insurance Act was as follows along with the percentage of the unemployed in relation to the insured :¹

Year.	Unemployed.	Percentage of Unemployed to Unemployment Insured.
1922	1,592,000	13.1
1923	1,327,000	11.6
1924	1,138,000	9.8
1925	1,329,000	11.2
1926	1,737,000	14.4
1927	1,114,000	9.2
1928	1,377,000	11.6
1929	1,178,000	9.7
1930	2,070,000	16.7
1931	2,806,000	21.9
1932	2,921,000	22.8
1933	2,521,000	19.5

We understand at once that neither the absolute figures nor the percentages of unemployment in Great Britain have anything to do with the "workless," "jobless," dependents, etc., of the British employment-coefficient or with the persons relieved by "poor rates."

The following figures indicate for Germany the unemployed in percentage of total trade union membership² in the perspective of unemployed registered (as furnished by the Employment Exchange):

1927	...	8.7	...	1,353,000
1928	...	8.6	...	1,353,000
1929	...	13.2	...	1,915,025
1930	...	22.2	...	3,139,455
1931	...	34.3	...	4,573,219
1932	...	43.8	...	4,379,858
1933	October	20.9	...	3,744,860
1933	November	20.3	...	3,714,646
1933	December	24.7	...	4,059,055
1934	January	25.4	...	3,772,792
1934	February	20.1	...	3,372,611
1934	April	15.4	...	2,608,621
1934	July	15.3	...	2,426,014
1934	September	15.2	...	2,281,800
1934	October	—	...	2,267,657
1934	November	—	...	2,354,000

It is clear that nobody could be a member of trade unions who was not in employment. And therefore in Germany as in Great Britain the unemployed class as a percentage of trade union membership implies a class that had jobs and lost them because of certain uncontrollable circumstances.

For the U. S. A., the unemployed percentage in relation to the trade union membership is shown below (in the background of absolute figures furnished by the American Federation of Labour):

¹ *Statistical Abstract for the United Kingdom* (London, 1934), pp. 103, 110, 111. For corresponding percentages from 1950 to 1914, see *Problèmes du Chômage* (Geneva, 1931), pp. 109-110.

² "Movements in the General Level of Unemployment and Employment" in the *International Labour Review* (Geneva), December, 1934, p. 838. For corresponding percentages from 1903 to 1913 see *Problèmes du Chômage en 1931* (Geneva, 1931), pp. 113-114.

1928	...	9.2	...	—
1929	...	8.2	...	—
1930	...	14.5	...	3,947,000
1931	...	19.1	...	7,431,000
1932	...	23.8	...	11,481,000
1933	...	24.3	...	11,904,000
1934 January	...	22.6	...	11,755,000
1934 April	...	20.7	...	10,551,000
1934 July	...	20.8	...	10,793,000
1934 November	...	21.0	...	10,671,000

In the case of the U. S. A. also it is not the 'non-working dependent' or the ordinary workless but the gainfully employed who is described as unemployed when thrown out of employment into *disoccupazione*, to use the expressive Italian term.

BENOYKUMAR SARKAR

UNEMPLOYMENT IN INDIA.

For India we have no official source of information regarding unemployment. Unemployment benefits are hardly practised by trade unions. Nor is there any system of compulsory or voluntary unemployment insurance. But crude estimates are being offered for certain spheres in order to get a rough idea.

In Bengal the average daily number of persons employed in the factories at two dates was as follows:¹

1931	...	...	480,439
1932	...	...	454,007

In 1932 there was a diminution of 26,432 in employment from the level of 1931. Should 1931 be taken as the base for the standard of employment the unemployment in 1932 will have to be measured by 5.4 per cent.

In 1930-31 the average daily employed in the jute mills of India was 307,676. In 1931-32 it came down to 276,810, making thereby a diminution of 30,866. The unemployment percentage may be taken, therefore, to have been 10.²

In paper mills the reduction in employment was 813 (1930: 7,058; 1931: 6,245). There was thus an unemployment of 11.5 per cent.

At the Tata Iron and Steel Company's Works at Jamshedpur the average daily employment was as follows:³

Year.	• Employment.	Variation from Year to Year (+ or -).	Unemployment Percentage.
1930-31	... 17,745	—	—
1931-32	... 16,771	- 974	5.5
1932-33	... 15,587	-1,184	7
1933-34	... 16,346	+ 759	—
1934-35	... 17,420	+1,074	—

¹ *Annual Report on the Administration of the Indian Factories Act in Bengal, 1933* (Calcutta 1934), p. 110.

² *Statistical Abstract for British India* (Delhi, 1934), pp. 795, 797.

Incidentally it may be observed that additional hands were employed in the cotton and woollen mills.

³ *Annual Reports of the Tata Iron and Steel Company, Ltd., 1931-35* (Bombay).

In 1931-32 unemployment was 5·5 per cent. and in 1932-33 it was 7 per cent.

The average daily employment in the different industries of India at two dates was as follows :¹

Year.	British India.	Indian States.	Total.
1930	1,528,302	194,891	1,723,193
1931	1,431,487	198,550	1,630,037

From a total of 1,723,193 in 1930 the daily average employment came down to 1,630,037. The diminution by 93,156 may be said, roughly speaking, to have represented the extent of unemployment. The percentage of unemployment in 1931 in relation to 1930 may then be said to have been 5·3.

The unemployment percentages in India during 1932 were therefore as follows :

1. Bengal	...	...	5·4
2. Jute Mills	...	...	10·0
3. Paper Mills	...	...	11·5
4. Tata	...	...	5·5 to 7
5. All India	...	...	5·3

The percentage should appear to have been relatively slight in the background of Eur-American figures.

BENOYKUMAR SARKAR

¹ *Statistical Abstract for British India* (Delhi, 1934), pp. 813, 821.

Reviews and Notices of Books

Light on Yoga, by Sri Aurobindo, pp. 100, Price Re. 1-4 as., Arya Publishing House, Calcutta.

This book has been compiled out of extracts of letters written by Aurobindo to his disciples in answer to their queries. It contains the quintessence of his teachings on Yoga and its object. Here he has much to say as to the goal and the inner discipline of the self, which will undoubtedly prove attractive and interesting to many.

Nowadays intellectuals appear to be in a race after novelty. But it often happens that they, in their hurry and zeal for the new, hug to their bosom the nonsensical. It is superbly interesting to see that some in the realm of religion too are vying with the much-abhorred intellectuals in their enthusiasm for originality in regard to both its practical effort and its end.

Aurobindo is taken to open the book by saying that the purpose of *his* Yoga is different from those of others and the differentia is indicated in the assertion that our aim in religion ought not to be merely emancipation from ignorance, only rise into the divine consciousness, but also creation of a divine life in matter. The Divine is to descend completely into matter and it is not only that the individual with his physico-vital being will have to be divinized, but also that with the descent of the Divine, a supramental race will emerge. Aurobindo is here writing letters and is very brief; almost in aphoristic statements, he conveys his message to those who yearn after Truth. So it is often very hard to make out what he exactly means to communicate. He, however, dilates upon his themes elsewhere, and that he does there with some details.

Methodically there are two things very intimately mingled together and these are the divinization of the individual being and the creation of the supramental race. If we can distinguish between the two, we find that the transformation of the individual is not integral without the entire descent of the Transcendent. But if the integral transformation of the individual is possible through the individual *quâ* individual, the cherished race is out of the question and unnecessary. So Aurobindo will perhaps take us to believe that there is in fact no mingling but only that he attempts merely, to make for one thing, namely, that the divinization of the individual will be instrumental in the emergence of the new race.* This is perhaps what Aurobindo means when he says, "our Yoga is not for our sake but for the sake of the Divine." (P. 5.) It is also asserted that his vision of the coming race is no mere generalization based upon some empirical data, but an illumination through Yogic experience, which baffles reason. But the proposition appears to involve an extravagant claim inasmuch as it gives a lie not only to all logic but also to the lives and experiences of the past seers and sages, which cannot be so summarily rejected. In fact, one feels like standing stupefied and withal with half-mystified eyes longs to see how out of the *Laboratory* set up at Pondicherry, the first batch of the beings of the supramental species are going to be manufactured.

* For a detailed criticism of this theme, vide my book, *Sri Aurobindo and the Future of Mankind*, published by Calcutta University.

In the second, the third and the fourth sections of the book, Aurobindo explicates the parts and the planes of our being, surrender as self-opening to the Divine and selfless work respectively. But one already familiar with matters religious and Yogic literature can hardly get anything new except that the old truths are presented in so fascinating a way as to assume an air of originality. If an aspirant can abstract from extravagances and keep his eye on the essentials of what he says here, he will get ample help and light. But the elegance of his language, the force of his eloquence and the hopefulness of the ideal he adumbrates will, I am sure, lead away unripe minds and inspire in many unintelligent faith.

A. C. DAS

Eastern Lights by Mahendranath Sircar, pp. 305 + xiii, price Rs. 4. Arya Publishing House, Calcutta.

The book under review emerges out of the lectures delivered by Dr. Sircar in Rome on an invitation from the President of the Instituto Italiano per Il Medio Ed Estremo Oriente, and at other places in Europe in 1934. The different chapters therein are so planned as to provide a brief sketch of Hinduism from the age of the Upanishads downwards.

A cursory reading of the book will reveal the fact that the author pays more attention to the theoretical or rather the philosophical aspect of Hinduism than to the practical. But we shall not do well to forget that the philosophy upon which the Hindu culture is based, is only the invisible counterpart of the visible institutions, its concrete customs and creeds. To an average European a Hindu is still a heathen. Dr. Sircar does not so much think it worth his attention to probe into the potency and power of symbolism practised in the Hindu religion and to recall before his audience what Swami Vivekananda preached with a spiritual urge and passion at Chicago in 1893.

From Dayananda onwards, the book seems to be a record of the life-history of some magnificent personalities. There is hardly an articulate attempt to indicate the positions that can be assigned to Rammohan. Keshabchandra and Ramkrishna-Vivekananda as representatives and reformers in the Hindu culture and religion nor does he bring out clearly the synthesis in the so-called *synthetic light* in Aurobindo with reference to whom the word 'synthesis' is much talked of only in connection with yoga.

Dr. Sircar writes a very plain language and what he has got to say will be intelligible even to the philosophically uninitiated. But I am sorry to say that his readers will miss therein something like uniformity of style. Sometimes the halting manner of his language points to the forced march of thought, and oftentimes he conjures up into his disquisition philosophy—baked poetry which peters out like a damp firework. He is, however, quite pleasing in the chapters on the Tantras, Cosmic Man and appears in his best on Ramkrishna.

In the course of reading, one will find that the author harps on the same tune, although with different forks at different times, in the major portion of the book. But that is not so much his fault; for, in the topics he deals with, many things common are to be found. Nevertheless, interest would have been more enlivening, if more caution could have been taken in

the approaches. Dr. Sircar's is a genial personality that does not cavil at anybody and his writings have been in this regard very faithful to his being. It is rather amazing to see that in a book extending over a wide field and presenting varied view-points, there is hardly any trace of systematic comment the lack of which has rendered the march of thought somewhat monotonous.

But in spite of the omissions, the fact that remains to be recognised is that the last half of the book covers a tract that has not yet been much traversed by any in the academic sphere. It can well be regarded as a good piece of groundwork presenting a fair idea of the structural basis of the Hindu Culture. Dr. Sircar has indeed done a distinct service to India and to the Hindus in particular by making an earnest attempt towards acquainting those who are alien to us in ideas with the essentials of the currents of philosophical thoughts and of the religious personalities that dominate the Hindu mind in modern times.

A. C. DAS.

Modern Poetry, selected and edited by Maurice Wollman, pp. 265. Published by MacMillan and Co., Limited, 1935.

This anthology contains a number of representative English poems of the period 1922-34. Most anthologies reproduce both old and new poems and aim at showing how the great tradition of English poetry has been carried on through centuries. The present collection confines itself to a period of only twelve years and yet it has its value. It certainly focuses the reader's attention on some of the most arresting features of contemporary English poetry.

The possible influence of the Great War on Literature has been the subject of widespread discussion. The conclusions, as might have been expected, have been divergent. It has even been asserted that the last war was so mechanical and so hideous that it could not possibly kindle the poet's imagination or inspire any great literary effort. Certainly was totally different from military operations in the past when sabres gleamed, drums beat to arms and there were opportunities for the display of personal prowess. It has been urged that wholesale, silent and sudden destruction of belligerents through the use of poison-gas, for example, has hardly anything spectacular in it or likely to interest the artist. On the other hand, cases of nervous shock which has destroyed memory, affected vision and audition and upset the intellectual powers, have been so numerous as to make everybody shudder at the thought of the Great War as the withering breath of an invisible monster. None finds in it any glamour. The world is to the sufferers drab and meaningless and life a burden. But even literature has derived nourishment, from the blank of inanition. Eliot, Auden, Day Lewis, Spender and Bottrall belong to the school of contemporary English poets who illustrate "the disillusionment and disorientation following the War." "Heroics are not for them, rather a dark, bitter acceptance of fate—they accept disillusionment as part of the established order of things." Eliot says:—

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!

Our dried voices, when
 We whisper together
 Are quiet and meaningless
 As wind in dried grass
 Or rat's feet over broken glass
 In our dry cellar.

(*The Hollow Men.*)

Ronald Bottrall faces the future without hope :

The future is not for us, though we can set up
 Our barriers, rest in our dead-embered
 Sphere, till we come to pause over our last loving-cup
 With death. We are dismembered
 Into a myriad broken shadows,
 Each to himself reflected in a splinter of that glass
 Which we once knew as cosmos.—

Day Lewis, it has been remarked, "wings a living from despair" and Stephen Spender "finds himself out of harmony with the creatures of Nature and their instincts."

But it is not only the poets obsessed by the effects of the War that are given prominence in the present collection. There are many who have made their mark for their melody, verse-craft, sensitiveness to beauty or 'innovatory power.' Apart from such well-known names as Walter de la Mare, W. W. Gibson, Thomas Hardy, Robert Bridges, W. B. Yeats and George William Russell, we have poets like Austin Clarke and F. R. Higgins with their Irish reminiscences; Edmund Blunden and Victoria Sackville-West saturated with the spirit and the love of the English countryside; Richard Aldington and Roy Campbell, full of attractive imagery, and many others who have, "by their work, added distinction to life and opened new realms of mental and spiritual experience."

The work of the editor has been very commendable. The Index of First Lines is useful, while the notes give a good deal of necessary information which will remove many hindrances to an easy appreciation of the poems.

M. M. BHATTACHERJI

Readers' Forum

The World as I see It, by Albert Einstein. Translated by Alan Harris. 1935. (London: John Lane. Demy 8vo 214 pp. 8s. 6d.)

Nearly one-half of this book is caviare to the general and must have been very difficult to translate: the mathematical theory, for example, of tea-leaves in a cup, or the description of how Kepler arrived at the shape of the earth's orbit. The larger half is a collection of papers, letters and jottings illustrative of the great scientist's outlook on some of the problems of life. They give an impression of almost whimsical simplicity (e.g., regarding the economics of over-production) combined with a happy idealism and a passionate love of nature. Einstein describes himself as a solitary creature, a mystic with democracy as his politics and militarism as his anathema. In a sense he claims to be a deeply religious man: he has no belief in an anthropomorphic God, punishing or rewarding man for predestined acts; but he lives "in rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection." There are flashes of humour too, as in his reflections on interviewers, and in his "Reply to the Women of America." The Nazi movement is not mentioned; but there is an interesting analysis of the Jewish mind and ideals.—LORD MESTON.

Clashing Tides of Colour, by Lothrop Stoddard. 1935. (London: Scribners 8vo 414 pp. 10s. 3d.)

In this book Mr. Lothrop Stoddard surveys some of the problems that beset the world in these troubled times and endeavours to interpret the tendencies of present conditions and to explain the effect of the machine civilisation of the West upon the economic, social and political state of the whole world.

East and West, Mr. Stoddard goes on to say, are to-day subject to the same process of disintegration though at different speeds and in different ways. The West has lost its former sense of solidarity and the East is being literally "Balkanised" by the impact of Western mechanistic civilisation and by new ideas as nationalism and communism.—J.R.C.

I speak for the Silent: Prisoners of the Soviets, by Vladimir V. Tcher-navin. (Hale, Cushman & Flint. \$2.50.)

Professor Tchernavin has written a heartbreaking account of his experiences as a non-party expert in the Soviet fishing industry, the circumstances of his arrest and confinement under unspeakable prison conditions, and his life in the ill-famed Solovetzki Islands concentration camp in the White Sea, where he was sentenced to five years' forced labour. His story, told bitterly but with remarkable detachment considering his trials, is an overwhelming arraignment of one aspect of Soviet bureaucracy. It represents, he states, "the tragedy of thousands of Russian men and women of education still languishing in GPU prisons and concentration camps."—J. BARBER.

Government of the British Empire, by Professor A. Berriedale Keith, D.C.L., D.LITT. (Macmillan & Co. 8vo 21s.)

The first part of this work is devoted to a description of the mode in which sovereignty is now distributed among the Governments of the British Commonwealth of Nations; their international status; the modes in which they co-operate in foreign affairs, defence and imperial development; their relations to the native races for whose welfare they are trustees; and the essential principle of the rule of law and respect for individual rights which are a fundamental characteristic of the British system.

The second part contains a description of the several Governments of the Empire, with special reference to the problems of the present day. Important innovations in Dominions and Colonial government and a new phenomenon in the mandatory system also receive consideration. But more vital still is the complete change of policy as regards India, and the rapid advance of that territory to responsible government and Dominion status.

The Russian Revolution 1917-1921 by William Henry Chamberlin. Two volumes. 8vo, illus., index, bibl., appendices, notes. (New York, The Macmillan Co. \$10.00.)

Mr. Chamberlin, with a background of long residence in the Soviet Union as correspondent for the *Christian Science Monitor*, has turned his hand to scholarship and has produced what will be for many years the definitive academic history of the Russian Revolution. He has obviously used an enormous range of sources, and selected from it wisely. The book is simply written, and except by its bulk is not a text to choke most college students. The appendices in each volume are themselves material of large value to all students who do not read English.

It is Mr. Chamberlin's misfortune to have completed his work after the publication of Trotsky's two-volume history. He carries his account further, up to the initiation of the New Economic Policy in 1921, but for the heart of this story he has had to retell a story told already in what is sure to remain a classic on the subject. Comparison of the two texts will leave little doubt as to which is the greater history; but there may be sharp disagreement as to the reasons.—J. BARNES.

My Father, by Maria Rasputin, daughter of Gregory Rasputin, (London: Cassel & Co., Ltd. 5s.)

This is the defence of Gregory Rasputin—a frank, candid defence. The most vilified the most hated man that history has ever known is here portrayed by the person who knew him best.

Ourselfs

[I. The Late Dr. Paul Brühl.—II. Girischandra Ghosh Lecturer for 1935.—III. Tagore Professor of Law, 1935—IV. Hardinge Professor of Higher Mathematics.—V. University Representatives on the Council of the Imperial Library.—VI. St. James' College; Withdrawal of Affiliation in Science.—VII. Griffith Memorial Prize in Science for 1934.—VIII. Yone Noguchi]

I. THE LATE DR. PAUL BRÜHL.

It is with a heavy heart that we have to announce the death of Dr. Paul Johannes Brühl, sometime Registrar of this University. Dr. Brühl died at the ripe old age of eighty. It may be recalled that he came from Germany to this country with a party of tourists about forty years ago and settled down in Bengal subsequently as a teacher in the Government College at Rajshahi. Later on, he was appointed Principal, Sibpore Engineering College. In 1913 he was selected Registrar of this University in succession to Dr. G. Thibaut and in that capacity rendered valuable service for five years. But it was as University Professor of Botany (1918-28) that he made his mark. It was he who organised the department of Botany at Ballygunge and with his vast experience guided the new institution through the first ten years of its development. He will also be remembered as a good linguist. Dr. Brühl was appointed a Fellow of this University in 1904 and continued as such for 22 years. Whoever came in contact with him could not but be impressed by the simple, unassuming mode of a scholar's life he led even to the day of his retirement. The University will mourn his loss, and we shall ever cherish his memory especially as he was a member of our Board of Editors from 1922 to 1924.

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II. GIRISCHANDRA GHOSH LECTURER FOR 1935.

We are glad to announce that Mr Amarendranath Ray has been appointed Girischandra Ghosh Lecturer for 1935. Mr. Ray has distinguished himself by his contributions to Bengali literature especially as a journalist and literary critic. He is well read in Girischandra and it is hoped that his audience will be gratified by the

wealth of information and new view-points which Mr. Ray is sure to furnish in his lectures.

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III. TAGORE PROFESSOR OF LAW, 1933.

We are informed that Professor John Hartman Morgan, Tagore Professor of Law for 1933, is expected to come out to India at the end of January next and deliver his lectures in February.

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IV. HARDINGE PROFESSOR OF HIGHER MATHAMATICS.

The vacancy created by the sudden death of Professor Ganesh Prasad in the chair of the Hardinge Professor of Higher Mathematics has now been filled by the appointment of Dr. Friedrich Levi, DR. PHIL. NAT., formerly Extra-Ordinary Professor of Mathematics at the University of Leipzig (Germany). Professor Levi has been appointed for five years with effect from 1st November, 1935, or from the date on which he joins his appointment.

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V. UNIVERSITY REPRESENTATIVES ON THE COUNCIL OF THE IMPERIAL LIBRARY.

We are informed that Mr. Syamaprasad Mookerjee, M.A., B.L., Barrister-at-Law, M.L.C., Vice-Chancellor, and Professor Praphulla-chandra Mitter, M.A., Ph.D., who were nominated representatives by this University on the Council of the Imperial Library, Calcutta, have been appointed by the Government of India as members of the said Council for a period of three years, from the 1st August, 1935.

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VI. ST. JAMES' COLLEGE: WITHDRAWAL OF AFFILIATION IN SCIENCE.

The Registrar of this University has notified for general information that the Government of Bengal (Ministry of Education) have confirmed the resolution adopted by the Senate on the 29th July 1935, to the effect that the privileges of affiliation in Science up to the Intermediate Standard enjoyed by the St. James' College, Calcutta, be

withdrawn with effect from June, 1935, as the authorities of the institution have decided to close down the college.

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VII. GRIFFITH MEMORIAL PRIZE IN SCIENCE FOR 1934.

The Griffith Memorial Prize in Science for the year 1934 has been divided equally among the following candidates for the thesis mentioned against the name of each :—

Name.	Thesis.
1. Dr. Sukumar Sarkar	... <i>Rotational Raman Scattering in Benzene Vapour and Liquids.</i>
2. Dr. Chittaranjan Barat	... <i>Syntheses in the Pyridine Series (Main). Pyrry-Athanone und ihre Abkömmlinge (Subsidiary).</i>
3. Mr. Binayendranath Sen	... <i>Role of Parachor in Physical and Inorganic Chemistry.</i>

* * *

VIII. YONE NOGUCHI.

Yone Noguchi, the great Japanese poet, is arriving here by the middle of November next to deliver a course of lectures as a Reader in this University. His lectures will be confined to, Adoration of Nature ; The Little World at One's Feet ; Japanese Poetry ; Japanese Art (illustrated) ; Koye tsu, the Japanese Leonardo Da Vinci (illustrated) ; The Art of Hiroshige (illustrated) and The Mask Play of Japan (illustrated). Those who are interested may write to him, care of, The Calcutta Review, Senate House, Calcutta.

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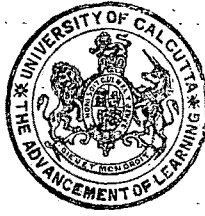
BUSINESS NOTE

There are many Provident Insurance companies in India. But among them we find that *The Bengal National Assurance Co., Ltd.*, has got some distinctive features. Unlike other Provident companies it has no Dividing schemes which has been condemned by the Government Actuary. Further by introducing Medical examination and immediate risk it has made its mark in the Insurance world and at the same time it has been able to arrest the confidence of the public. This company is working on sound schemes allowing all the advantages, facilities and benefits, those are allowed by a higher company. In short this company may be described as a real Insurance company for smaller amounts. Its schemes are to suit the majority of the Indians, who are not able to maintain a higher Insurance. The company is managed most economically.

In India at present there is a growing need for Provident companies of this type. There are many higher companies in India and to insure with which is a luxury to the richer. But it is a necessity to the middle-class people and labourers. The *Bengal National Assurance Co., Ltd.*, is the only concern where people can safely insure. We wish its success.



IN MARTIAL SPLENDOR: THE EMPEROR OF ETHIOPIA
HAILE SELASSIE, THE KING OF KINGS,
THE LION OF JUDAH



THE CALCUTTA REVIEW

NOVEMBER, 1935

PASSIVE RESISTANCE—OLD AND NEW

SIR HARI SINGH GOUR, KT., M.A., D.LITT., D.C.L., LL.D., BAR.-AT-LAW.

PASSIVE resistance, civil disobedience, Satyagraha and soul force are words now associated with the cult of the Indian National Congress, and they are treated in India as new effective weapons forged by the hand of Mahatma Gandhi to overthrow England's Imperialism in India. It shows to what little advantage history, both ancient and modern, is learnt in the schools, and how little historians think of human psychology as guiding human action when they chronicle the march of political events, record the progress of a people, or describe a battle scene. As such, we read of the birth and crucifixion of Christ, of the birth and development of Christianity through the ages; but hear little of the conditions which fed that movement and the stimulus it received from the tyranny of Rome and Roman prelates and Roman legionaries in her far-flung dominion in Palestine and Asia Minor in the centuries which preceded the birth of the Saviour. Even Gibbon, the greatest of modern historians of the decadent epoch of that phenomenon, does scant justice to himself when he describes the stirring events which heralded the birth of Christianity. We hear of the great Chinese Wall as one of the wonders of the world built by the Chinese at incredible sacrifice of men and money to stave off the inroads of Hun-bucaneers, who had overrun the steppes of

Central Asia and from where they carried on relentless forays into the peaceful province of Mongolia which the Chinese were unable to resist by force of arms, and which drove them to adopting the colossal expedient of building a great wall as a set-off to the Hun horsemen who had harried their borders and threatened to enslave the entire continent.

In later ages we have learnt to erect redoubts, block houses, chain fortresses, and the great Hindenberg line was constructed during the Great War as an everlasting tribute to the incomparable genius of the Marshal who later ruled over the entire Germanic Empire as its President till his demise the other day.

Now if we look behind these supreme efforts of man, we shall find that they are all the outcrop of human devices to thwart the impact of direct force by what we should more correctly now call passive resistance.

Take, for instance, the greatest of all human spectacles, the birth of Christianity. We have on the one hand, the decline of the Roman Empire and the terrible cruelties practised by her prelates and pro-consuls in her overseas provinces in her name. The people so conquered were powerless to raise the standard of open revolt against the Empire, but they nevertheless resented, and resented bitterly the exactions made and the oppression practised upon a harmless and defenceless people by a militarist government which prided itself upon bringing law and order to a country which before its advent was a prey to chaos and confusion, internecine rivalries, quarrels and civil war. That Rome had pacified Syria and Palestine in the days of Antonius and Augustus admits of no doubt, that the pacification by the Romans of their distant colonies was the pacification of the lamb by the wolf at the proverbial pool equally admits of no doubt, but the people were peaceful because they were dead—civilly dead; but even though oppressed and exploited, the vanquished and the humbled foe had not forgotten the tradition of their noble descent, nor become reconciled to the rule of a usurper. But what were they to do? They could not fight because they had no arms, they could not hope to win because they were still disunited, but though they were disunited and disarmed they were all by now agreed upon one thing—their common hatred of Rome. But their common hatred was useless unless they could combine to one common purpose. The purpose was clear enough but how was a combination possible. In their small rugged

mountainous country they were divided into clans and tribes, all living under the hegemony of the priests who were the chosen vicegerents upon earth of their great Jehovah, who though the supreme lord of the Universe had chosen the Israelites and entered into a covenant with them which assured them of His special favours and special protection.¹ Neither those favours nor that protection had yet come, but what had come in its place were the Roman legions and the Roman spread-eagle policy of oppressive taxation and mass cruelty unredeemed by any display of true statesmanship in their dealings with the country or tolerable political freedom in their dealings with the people.

It had been the policy of Rome to let alone the religion of the people. In this regard its policy had always been one of strict neutrality and absolute non-interference,—a policy which all later conquerors emulated and followed in their dealings with their subject races. This policy, though wise both in its intention and effect, still left one avenue free from the dominant control of temporal power which the people could turn into a powerful lever for their political liberation, and as the Roman arm had not spared the clergy in their all-pervading zeal to rule over the people, both the clergy and the laity joined in a common effort to overthrow the alien yoke of Rome. The prophets found it easy and safe enough to predict that the lost independence of Israel would return, and return with a vengeance, in that upon its return, as if to make amends for its past subjection, Israel would in its turn be the overlord of all other nations and re-establish a reign of everlasting righteousness and peace.

The transition from the abstract to the concrete, from the general to the particular, from the vague and shadowy longing to a more solid and tangible hope was a natural and an easy one. The prophets soon discovered old prophecies of a coming Messiah connected by lineage to their last independent King David who should bring them deliverance.

Such a Messiah was found in Jesus, who born of the low and the despised stock naturally rallied to his banner a few of the ardent spirits of his tribe. His garb was spiritual but his motive ill-disguised: it was intended to liberate his people by invoking the spiritual force of God. In one word, it was a movement to rally mass civil disobedience; it would take time, but it was not, he believed, uncertain in its action.

¹ Isaiah, Ch. 40, v. 9.

That Jesus was himself swayed by the prevailing notion of a coming liberator and the emancipation of the people of Israel through divine intervention is clear from his recorded statements in the four Gospels. But whether it is so or not, one thing is certain, Christianity was a revolt against Rome and it gained both speed and strength from the resistance it encountered from it. Christianity was then the triumph of soul force over brute force, but its progress was slow and uncertain and it took time to assert itself, for by the time it did assert itself Rome itself had disappeared as a political force and its place had been taken by another more aggressive, though a more lenient adventurer from Macedonia. The motive for passive resistance though changing in its outlook continued to remain as a vital force. These plain facts of history the historian glosses over lest it cast a doubt upon the divinity of Christ or upon the spiritual force of Christianity; but it is a fact which confronts every student of history, whatever may be his allegiance to Christianity.

As a matter of fact, Christianity is a socialistic creed and is professedly a religion of peace and tolerance without which it would have died out long ago. It is a religion of the people for the people adapted in all its essentials from an older religion which the court of Alexander had studied with such veneration and such zeal, and the tenets of which gave birth to the school of the Gnostics (a Hellenic rendering of Buddhists) who have leavened the teaching and development of Apostolic Christianity in such a striking manner.

It is a curious freak of history that while Buddhism taught peace and non-violence as in the abstract good for human progress, Christianity turned it to good account by giving it a political turn and later Christianity abandoned non-violence as a creed for the Academy which the practical needs of politics could do without.

The doctrine of peace and non-violence, poverty and non-aggression thus receded into the background with the advent of Islam, a religion at once aggressive and militant, started to arouse the dormant martial spirit of the Arabian denizens of the desert, who overran Europe as far as the farthestmost boundaries of Spain and laid waste most of what is now known as Southern Europe. The Aryan has since the dawn of history somehow felt an inward repulsion towards the Semitic race. The battle of Troy and the destruction of Carthage are two outstanding landmarks of the Aryan triumph over the Semitic kingdoms. That antagonism gave a fresh impetus to the conquering march

of the Saracen hordes into Europe. If mediaeval Europe had loyally stood by the Christian doctrine of non-violence and passive resistance, all Europe would have been to-day under the sway of Islam. But Europe met the Saracen force by force, with the result that the Saracen had soon to return to his steppes only to ravage the votaries of non-violence in Asia, with the result that all Asia came under their sway: only China and Japan escaped, the latter owing to its insularity and the former owing to its long distance from the Hunnish base of operations.

But the one great ocular monument of passive resistance, the great Chinese Wall, failed to serve its purpose, since it failed to keep the Hun invader out of Chinese territory. On the other hand, it often became a trap as many forts do when the besieged are powerless to make effective sallies and the besiegers are powerful and resourceful.

But though the pacificism and passive resistance of mediaeval Christianity had deserted the battlefield, it still lingered in the monastic order whose sufferings and martyrdom in the cause of the faith illumine the ecclesiastical pages of all Europe. But passive force did not free Palestine or liberate the Jews, who to this day remain a harlot nation despised and unwanted everywhere, but whose very agelong servitude has engendered other qualities making that nation a great people whose specialization in trade and finance has made them the king-makers of many a country.

It is a well known biological fact, which the devout acclaim as the divine law of compensation, that while nature deprives one of one faculty it develops another, thereby restoring the mental equilibrium and thus partially redressing the loss of an organ or sense without which life would become unendurable. The recent persecution of Jews in Nazi Germany is at once the recrudescence of an old-time racial animosity which the Jews are facing with their traditional passive resistance.

Japan before the reign of their great national hero, Emperor Meiji, had time to reflect upon the virtue and shortcomings of passive resistance. They decided that pacificism was an ideal for the moralist to preach, but though it was a noble doctrine it had only a place in the abbeys and academies but not in the marketplace, where the sterner doctrine of tooth and claw was the only sensible rule to go by. They so decided, and their modern history is the history of a great people who have abandoned tradition only to enter the great battle of life in which they have given so good an account of themselves.

The philosophic savant may scorn at the triumph of material civilization. He may deride at the misery of the multitude in the factory life, inseparable from the pursuit of wealth and material comfort without which political power and national development are impossible. Faith and squalor may be the lot of the many in the modern ill-regulated world. But it is there. But how long shall we wait for the millennium when the wolf shall drink from the same pool as the lamb ! The prophets had dreamt of this millennium two thousand years ago, but it never came. Instead came a reign of terror and tyranny, world-war and world-depression. The sole panacea which the older religionists and the philosophers preached as the single and infallible talisman for human ills and human suffering has failed, and fail it will so long as human nature remains what it has remained for so many ages—selfish and self-seeking. The ideology of a bygone age had been falsified by the pages of history.

Passive resistance appeals to people enured to quietism, and as such, it has for ages been the dominant creed of the people of India. Archaeological finds in Mohanji Daro and Hirappa have unearthed an older civilization of Dravidian strain which preceded the Aryan mass immigration into India. It does not appear that either side risked a pitched encounter for the mastery of India. The Aryan settlers appear to have followed the safer course of peaceful penetration. The older records such as exist do not give any account of active warfare between the two races, while the battle of Kurukshetra between the two rival clans was a purely civil war in which the combatants put their fortunes to the arbitrament of a fratricidal war. The Puranic legends do not refer to any wars except the invasion of Ceylon by Ramchandra the King of Ajudhia. But these must have been mere border skirmishes when compared with the pitched battle which Paurav (Greek: Porus) gave to Alexander in 327 B. C. ; and when he was defeated the whole countryside began passive resistance which disheartened the Macedonian troops who threatened a revolt which could only be averted by a hasty withdrawal from India. But the passive resistance which Alexander encountered was not born of a spirit of patriotism or inspired by a national sentiment, being rather engendered by fear and the presence of a stranger.

The records of history show that passive resistance and pacifism are close allies and though they were both inculcated as a part of

the religious dogma as warranted both by policy and ethics, still they have never exercised any direct influence upon the course of events, though they have moulded the lives of the people and endowed them with the supreme quality of suffering and sacrifice for a noble cause, and so tended to build up a sturdier human character. But taken as a political weapon it has signally failed. Passive resistance has long been at work in the Indian polity. When the Moslem and Mogul invaded India they entered the passes with the dual object of conversion and conquest. The one they carried out by employing every means that their ingenuity could devise,—force, slaughter and reward. The Christian evangelist in the opening centuries of the Christian era adopted the same means of conversion, but latterly they have substituted persuasion for force, and worldly advancement for displaying the torments of hell to the heathen.

Christianity and Islam are both actively proselytizing creeds. Hinduism was and still remains an exclusive creed. Its only defensive armour against the attack of the two great religions is passive resistance, and what has it not suffered in the ages gone by. Her men and women and children were slaughtered by the million. A mountain of human skulls marked the vengeance of a Changez Khan or Tamerlaine; while over hundred years ago Nâdir Shah ordered rapine and slaughter of the peaceful inhabitants of Delhi and rivers of blood ran along what is now its principal city boulevard. Nearly 70 millions of her people have deserted their fold and joined the new creed while six millions more have turned Christians. Hinduism has defended itself by its one pet weapon of passive resistance and it is turning the self-same weapon athwart the progress of European civilization and culture, with the result that while foreign enterprises are exploiting her resources the Hindus still hug to their bosoms their rusty weapon of passive resistance. The great success of Mahatma Gandhi and the Congress in marshalling the forces of the masses is due to the new application of an old doctrine the effect of which young India is still unaware of and the result of which it is still unable to see.

Human progress is impossible without adaptability to one's environment. Hinduism has so far shown no such adaptability. The soul of the people still remains untouched by the triumphs of science. The British have multiplied universities, the universities have turned out graduates in their tens of thousands, but education to be useful must

be assimilative. It must reach the mind and mould the thought and shape the action. That it has failed to reach the mind of all Indians, whether Hindu or Moslem, must be the impartial verdict of every true lover of the country.

Fifty years of European education has made Japan a new nation: one hundred years of European education has left India in its state of intellectual dormancy. It has produced brilliant scholars who have amassed learning, but it is not learning but wisdom that makes a nation great. We may cavil at the exploitation of our country by the British, but why should they not exploit it, if we cannot do so ourselves. No nation governs another out of sheer benevolence. We speak of the poverty of India. It is, indeed, a fact, but think of what India would have been, and might still be if the Indians brought to bear upon the solution of the task that lies before them a certain measure of sincerity and earnestness. If they would only emerge out of their decayed sarcophagi and take to the light of modern science and modern thought, they will soon find themselves making headway in the battle of life. It is not necessary that we should discard the past wholly if we are to adapt ourselves to the present, but what is necessary is a healthy and wholehearted recognition of the new forces that surround us: to recognise the expanding social consciousness of ourselves and our fellowmen, and recall and retrieve our past mistakes that have retarded our progress because we have not responded to the call of time, but offered the one weapon we have immemorially used, namely, passive resistance.

The new revivalist movement with its programme of Swadeshi, Sanatanism and Swaraj is in all conscience reactionary, because it fails to recognize the march of time and the development of machinery which has put all hand products, *Khadar* included, into the class of archaic curios. No amount of propaganda will prevent a ship from sinking if it has sprung a leak in its keel. Our forefathers lived primitive lives, their wants were simple, their struggle hard, their crops uncertain, their environment limited. That life may create a yearning for its return but we cannot return to the simple lives of our forefathers when we are born in the rattle of machinery and its finished outpourings before which man-made products are crude and uneconomic. To test their true value let us sell them in the open market; or better still export them

overseas, and we shall then appraise their true value. Whether we like it or no, we are living in a machine age exposed to world competition, not only in the field of industry, but also social problems and religious beliefs. Our passive resistance to all change can only result in one consequence, and it is apparent to any one who sees the exploitation of our industries by foreigners and foreign capital.

The same defeatism has overtaken us in the religious field. Institutions like the *Sanatan Dharm* revivalist institutions may delay the dissolution of Hinduism, but where 76 millions have left the fold to-day a hundred millions will have left a few years hence, and it is only a question of time, and not a long time now at that, when Hinduism will cease to be. It will die as certainly as it is already dead to a third of the Hindus only a hundred odd years since. And its future decay will be at even an accelerated pace, since political power has now become allied to religion, which has given the proselytizing creeds a direct incentive to increase their converts. When are the Hindus going to weather the growing storm arising both from within and without? Some feeble and wholly inadequate efforts are being made to improve the lot of the depressed classes; but nothing short of absolute equality will satisfy their growing consciousness. And such equality is not possible so long as Hinduism remains tied to the shackles of caste. It has often puzzled me when I think whether we can reform Hinduism to make it a competitive force, and the more I think about it the more convinced I feel that if Hinduism is to survive the disintegrating forces sapping its very lifeblood, it must launch a nation-wide campaign for mass conversion to Buddhism, since Buddhism is nothing but Hinduism without its dogmas, and it is the flower and fruit of true Hinduism and, as our *Shastras* declare, it was revealed to Gautam Buddha by Brahma Himself who became incarnate in him to re-establish the true Aryan faith in the world.

Both the Moslem and Christian religions are exotic products of an alien civilization. There is nothing in common between the Arab thought and culture and the Aryan mind—Christianity is adapted from Judaism with a leaven of Buddhism, but its whole history is the history of a foreign race. It has made converts in India, less because of its acceptance of its dogmas, but more because of its social equality and the sanctity of its founder whose life of service and sacrifice will always make a stirring appeal to human sympathies. I have described

Buddhism as Hinduism without its dogmas. I may equally well describe Buddhism as also Christianity without its dogmas. The fact that the three religions are kept aloof is due to their priests. But neither Christ nor Buddha had a kindly word to say of priests against whose cupidity and sacerdotal pretensions their religions were a standing protest. Time has obscured the fine fabric of their teachings, but the new generation dreaming of a world religion is already making a critical study of these two ancient creeds in which it finds such close analogies.

The Indian is essentially a religious man. Religious propaganda has obscured his vision to mundane things. He has to correct that perspective if he is to make any intellectual advance in the assimilation of knowledge. His innate passivism must yield to the glowing optimism of science. His mental outlook must not be backward but forward. He must treat life as a fact and make the most of it for himself and his fellow men. He must dismiss religious obscurantism from the plain facts of existence. A professor of mathematics who describes the occurrence of a solar eclipse as a shadow must not hie home to fast and pray for deliverance of his God thrown into the clutches of the Demon. He must not develop two minds: one for his class-room and another for his home. If science can make no inroad upon his traditional faith, science has failed to dispel his credulity. The teacher of history has not merely to learn the dates by rote, for human history is a study of human psychology. Facts do not count without the background which produces facts.

Indian education in its true sense has yet to make a beginning, but it is a melancholy fact that even in our convocation addresses these facts are not brought home. The mentor of the young fails in his duty if he cannot set alight the dark recesses of knowledge. To the young Indian a few plain truths may be galling to his sense of vanity and self-esteem, but I have felt so strongly upon the dissipation of youthful energy in vain pursuits that I have felt driven to address these words which are but the fringe of what I feel, and which I should not be true to myself if I did not write with a *sangfroid* for which my only excuse is my love of my own country and intense anxiety as to its future.

Age-long slavery has unfortunately not merely intensified national degeneration in all spheres, but it has deprived us of our traditional honesty and truthfulness. Cunning and deceit, lying and intrigue,

duplicity, flattery and insincerity heralded the downfall of the Roman Empire. In India the Empire fell first and then followed the aftermath of a fallen Empire. This misfortune betook India owing to the iconoclastic policy of Islam whose rise to power has been as phenomenal as its decline.

As it is, India now stands on the crossways, and it has to make up its mind. Hitherto it has showed a tendency to go back, a very easy thing to do. It appeals to one's sense of vanity and self-respect. "Back to the Vedas" cries the Sanatanist and bellows the Congress orator. And alas! our new instinct of patriotism scarcely out of the seed predisposes us to the same retreat. But galling though it be to our sense of national pride, we cannot adopt a course that is fraught with pitfalls and perils both to our people and our country. The hard struggle for existence cannot be dismissed with a *laissez faire*. We have to take note of the forces released by science and history, which make our backward march impossible. Some self-complaisant Indians reconcile themselves to their reactionary march on the ground that we have been always a people who have scorned the materialism of the West. Our strength, they say, lies in our spirituality. But are we sure that this is not an empty phrase. What has contributed to the spiritual uplift of ourselves or of the world? We have expelled Buddhism, the supreme spiritual force generated in our midst; and what other contribution have we made to our own spiritual betterment? We decry the materialism of the West and associate it with the filth and squalor of factory life. But filth and squalor is by no means the outcrop of factory life, as any one who has seen the factory life in Japan will readily bear witness to; nor is such filth and squalor implicit in the factories of Europe, where the operatives now live in surroundings which the cleanest municipalities in India might well envy. The fact is that the filth and squalor of the worst factories in Europe is not for a single moment to be compared with the filth and squalor of our own town, nay, our own homes. Let us face the facts as we find them. The so-called materialism of the West has added to human happiness, and alleviated human suffering, which will astound those if they only took stock of the ravages of disease which used to decimate the population of Eastern countries before the healing balm of Western science started its humane mission of saving the people against themselves.

It is a fact of Indian history that never in its long and chequered career have its people developed a sentiment of nationhood—Patriotism was a strange emotion which they could not understand. Docile by nature, tractable by habit, the Indian had built, for himself a system of philosophy in which a common cohesion for national defence found no place. Life was full of sadness and sorrow: man was an aberrant spark of the Divine spirit which flew from it as sparks of an ingot fly about from the smith's anvil. He remains on earth in fulfilment of his destiny and the sooner he can get out of it the better, for his sole objective should be his reabsorption into the Divine substance. Life to him is an evil and it has no reason to be pampered with material well-being. Herein lay the vital contrast between the Eastern and the Hellenic ideals of life which has leavened European thought and given to Europe the ascendancy which it has enjoyed and is enjoying up to the present day. These ideals have shaped the destiny of the two people. To the one, life being an evil it was of no concern: its early dissolution was all to the good. To the Greek, life was a blessing and meant to be enjoyed. It had its sufferings and its sorrows but they were not of its essence. The one promoted a desire for sturdy struggle for one's betterment and improvement. The other treated that struggle as only prolonging human suffering and want. To him the path of glory led but to the grave. Then, why struggle, why strive, why toil.

That the devitalizing climate of the tropical regions had something to do for the popularity of this philosophic pessimism may be a reason for the fact, but the fact remains. That it is not even a reason will become apparent to any one who views the panorama of Asiatic history. We have on the one hand the whole of the Asiatic continent before the rise of Islam and its history under its sway. Islam is a religion which embodies the Spirit of the Arab nomad. It is a militant aggressive force which made the Mongolian horsemen fierce warriors and implacable foes. These Mongolian hordes descended from their steppes and carried the message of fire and sword wherever they went. They descended upon the plains of India, enslaved her people and kept them in bondage till the British displaced them. For a thousand years or more the struggle between the two ideals has gone on and it has not yet abated. The British have imported into India a new ideal which had its root in the Hellenic culture so that at the present moment we have three great ideals in sharp conflict

struggling for intellectual ascendancy. The Mongols (called the Moguls) came burning their pre-Islamic Buddhism in the fiery zeal of Islam which as a new religion was naturally anxious to make itself a world religion by force or persuasion, and of the two methods it found force more effective. The early Christian fathers found the same method as yielding more converts, and the two religions then made a serried attack upon the two essentially Aryan religions, Buddhism and Hinduism, driving the former back from the ramparts of Rome to within the great wall of the East, and the latter by the mass conversion of Persia, Afganistan and the whole of Central Asia; and later on it reaped a still richer harvest by the conversion of 70 millions of Hindus who became Moslems not only to escape the hell-fire of the next world, but also that of the Mogul fanatics who had outlawed Hinduism, destroyed and despoiled their temples and sacred shrines and placed a price upon their infidel heads.

Hinduism never faced this new menace to its conscience except by the self-same device of passive resistance. There would be something ludicrous, were it not pathetic that the Hindu sages should have rested content with mumbling the old childish adages of servile impotency and done nothing to awaken in the minds of the people the virile instinct of self-preservation, not to speak of self-advancement. All the *idolas* of our metaphysics are nothing but naked dogmas in dissonance with the proved facts of science. The doctrine of predestination and Karma has been blown to the winds with the fundamentalists since the theory of Evolution became established. It was at all times an illogical and a depressing doctrine, and what havoc it has not played with its unsuspecting votaries!

What India now wants is a more manly philosophy and a more practical outlook. We can no longer feed upon the dry leaves of old tradition. We should no longer accept the old because it is old, but stretch it out on the dissecting table of reason. There should be no tender regard for ancient authority which has painted all our history so red with our own blood. What India wants is a Renaissance, which must accompany a revolt against traditional beliefs and traditional credulity. What India needs is an intellectual iconoclasm, a merciless Mahmud who will destroy not the stone idols of our faith but the still more sinister idols of our superstition.

THE LITERATURE OF YONE NOGUCHI

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THE consideration of economy in beauty brings us within the regions of aesthetic ; and within this region Noguchi treads on the surest, the most familiar ground. His criticism and speculations fall mainly under two heads, those of verbal and pictorial art ; he is less concerned with the "theatre-craft" aspect of drama, with sculpture and architecture, and with music. As one might expect, the *Ars Poetica* of Yone Noguchi does not inculcate the conscious efforts of arrangement and deliberate balance, of planning, bevelling, and polishing, of the laborious perfection of form ; the thing to be attained with labour is that right frame of mind that he calls "inattention." You have to learn that most difficult art how to be inattentive. "When I forget poetry it is the time when I am wholly with poetry." His is a shy Muse which must flutter down and perch unobserved. "And," he continues, "you must let the poetry write itself ; I mean that you must get your own true self." That is one view of the matter, and one recognises it is a wholly legitimate poetic theory, merely pointing out that there are others. Some of us, for example, may say with Ben Jonson, "if his wit will not arrive suddenly, try another time with labour. If then it succeed not...beat not the poor desk, but bring all to the forge and file again."

As for the use and aim of poetry, he is satisfied that its value lies in making one find oneself ; it teaches the real proportion in which a person stands to Nature. Poetry makes us "philosophical," and therefore builds up our characters, "because it makes one gain silence; for silence is the real foundation of character." Once more the spirit of Zen shines, this time illuminating Noguchi's poetic. Next, poetry must be rooted in the poet, and be as much a part of him as his habit of life. "If I can be called poet, that would be through the virtue that I carry it into my daily life ; when I am most poetical,

I know I believe that poetry will least betray itself." Poetry is not, despite the hackneyed simile, a mantle to be assumed, but an extra and not always controllable sense. Though, again, there is the wholesome belief that the poet should school himself until he has the faculty of secreting poetry at any given moment.

In 1914 Yone Noguchi read, before the Japan Society of London, a paper on Japanese poetry, which was subsequently incorporated in *The Spirit of Japanese Poetry* published by John Murray. The paper opened on a distinctly combative note: "I come always to the conclusion that the English poets waste too much energy on 'words, words, words,' and confesses later on that my "On Japanese Mind... rebels against something in English poems which...for lack of proper expression we might call physical or external." (I connect this repulsion from the "external" with the abhorrence of "intellect" which he also displays.) As my attention is never held by the harmony of language, I go straight...to the writer's inner soul to speculate on it...I am sound-blind or tone-deaf." It is partly for this reason that Japanese poetry, differing from Western poetry "in the same way as silence is different from a voice" appeals to him. He pushes the doctrine of economy and silence to its extreme limits when he says that "written poems, even when they are said to be good, are only the second best, as the very best poems are left unwritten or sung in silence," and elsewhere he remarks that the poetry that is most precious to him is the poetry of passivity. A reviewer (I think it was Max Plowman), attacked this position very strongly, pointing out that it was a *reductio ad absurdum*, and that Western poetry is very largely the craft of word, metre and stress, which cannot be adequately criticised by anyone who has no sense of these things. But a more dignified reply was made by the late Professor Longford at the Japan Society's meeting. "I was struck," he said, "by two or three points" (in Mr. Noguchi's paper) "which are not in harmony with our ideas of what is worthy of admiration in poetry, and my admiration was stirred at Mr. Noguchi's courage in propounding them...He says that the poetry of inaction must always be superior to that of action. Now I cannot agree with that, for if his theory had been adopted and followed by English poets the result would have been to deprive us of much of the grandest poetry that we have. We should still have had, for example, Milton's "Odes and Sonnets" but not "Paradise Lost." He proceeds to show

that similarly Spencer, Shakespeare, and other 'standard' poets would have been put out of court, and to remind his hearers that the traditional forms of Western poetry are simply those which in course of time have survived as being the most suitable for expressing Western thoughts. Therein lies the core of the matter. The long English poem with its rhymes, stress-feet, and so forth, can express thoughts which cannot be adequately expressed in any other form, such, for instance, as the Japanese Hokku-form; and conversely, the thought of Japanese Hokkus cannot be expressed in an English Epic. And unless the critic assigns to the forms their full measure of importance in either case, he cannot be said to have gone "straight to the writer's inner soul." English (or rather European) length and Japanese brevity are phenomena of two parallel traditions and have no ground for a quarrel; elusive beauty is not the only beauty, and to the 'active' no less than the 'passive' voice of the world, or of its art, must utterance be permitted. Since delivering this address there is no doubt that Noguchi's view has been modified, and at the present time he is keenly interested in experiments with English metres that can be used in bulk. Moreover it must be remembered that he visited England as a missionary, with the evangelist's license to colour his case; and very probably the English poets of 1914 (in fact, certainly, if their works are any guide,) appreciated too little the charms of passivity and silence; for one thing, *Georgian Poetry* had been recently inaugurated, and the first volume included such garrulous contributors as Mr. Abercrombie, Mr. Masfield, and Mr. Drinkwater. And Europe was sorely in need of 'counsels of silence' though by this time it was too late for her to take them to heart, committed as she was to the direst commotion that history has ever had the misfortune to record. To-day it is clear that, thanks in no small measure to Mr. Noguchi, the West more fully comprehends an æsthetic code that has in the past moved poets to practise, like Basho, the almost-monastic rule of Seishin or pure poverty; or to write with a noble laconism while their goods perish in a burning house

It has burned down :

How serene the flowers in their falling.

And, in truth, there is no person why a poet should not rise—perhaps more than one has risen—who will make something of both

worlds, that of energy, and that of silence. Before England knew that this was an Eastern theory of art Blake wrote

Ah, sunflower ! weary of time
Who countest the steps of the sun,
Seeking after that sweet golden clime
Where the traveller's journey is done, etc.,

But nowadays we have a wider understanding of it, and—if we have not we alone are to blame, and we could if we liked put it to good use in our art. Noguchi has brought us the tables off the canons from the Sinai of Fuji Mountain, and we may now learn with him and Lao Tze to “assert non-assertiveness, practise non-practice, taste non-taste, and express in non-expression”, though we shall not agree that this is the only consummation of our artistic quest. Nor shall we perhaps agree with him in his support of Pater’s notion that other arts tend to approach music. Modern English poetry (the Sitwell, Aldington, Campbell group), has been lately in close relation with painting ; music herself has borrowed from her sister arts, for this is the age of the tone-poem and the ballet. Lyric poetry has never yet been divorced completely from the lyre ; but to say that it is now co-habiting with it more than in the past is, as regards Western poetry at least, running counter to the evidence, unless I am mistaken. Among the varieties of Eastern poetry, one is ready to take Noguchi’s word that Hokkus are musical, as the call of a bird or the notes of temple bells are musical. But we must realise that this is no formal music. The Hokku is the song of the “accident inevitable,” “with no word, not tyrannised by form....They are the voice of spontaneity which makes an unexpected assault on poetry’s summit.” No strict boundary between ‘subjective’ and ‘objective’ is required, and so the Hokku, confined as it is within strict syllabic bounds, nevertheless affords full scope for the freedom that “makes us join at once with the soul of nature.” He admits that a method of this kind, if carried to extremes, might result in “unintelligibility,” but “poetic unintelligibility is certainly better than the imbecility or vulgarity of which examples abound, permit me to say, in English poetry.” This is most dangerous both as a precept and an assertion ; and unfortunately Mr. Noguchi does not produce any documentary evidence in support of it. One always regards with the very greatest suspicion any poet who, felon-like, seems to be taking refuge in obscurity.

What adds to the difficulty of comprehending the Hokku is that its aim, if any, is rather to reveal "the poetical position in which the writer stands," than to bend itself to the task of presenting "the thing and matter actually stated" in a clear and ultimate form. Consequently the intelligent sympathy of the reader is constantly required to make an effort to grasp the writer's "position," or, one might say, mood in which certain objects assume an unusual significance. But a not dissimilar effort is needed for much early XVII century English poetry, as anyone who has braved *Pharonnida* will doubtless agree. The Hokku is perhaps one of the two most important modes of Japanese poetic self-expression, the second being the *No*, or "play of silence," as Noguchi calls it. The atmosphere of the *No*-theatre is religious, and "the actors and audience go to the heart of prayer in creating the most intense colour of greyness, the most suggestive colour of Japanese art." The audience dress purposely in neutral colours, and behave with unusual decorum and quietness.¹ The performance is a ritual rather than an entertainment, and with its masks, its perfectly conventionalised motions, and the austere and symbolic ornament of its stage, as remote from realism as it is possible for any kind of drama to be. In the *No*-mask may be found one of the highest developments of Japanese sculpture in wood. So subtly is the face carved that it 'seems to differentiate the most delicate shades of human sensibility.' But the looker-on must join to this an act of imaginative faith in order to see in the mask "a spirit more alive than you or I," thus going half way to meet the actor and the sculptor. But *No*-Hall will help him to compose his mind to the required state, since it is the hall, not of the five senses, but of the spirit; and the play itself will also assist, being not representational, but evocative. "It is for your poetical mind...to object to seeing the superficial reality." "Indeed, the actual expression of the *No*-stage is...slight and ephemeral, like...the sighs of crickets or shivers of flowers." It is profoundly suggestive, in fact. And what does it suggest? Perhaps all members of the audience do not react to it uniformly. But it reminds Noguchi, among other things,—chiefly through affinity of atmosphere,—of the ceremonial tea-room, where, "through the fragrance of tea, the melody of the boiling kettle, and the curl of incense, you will slowly but

¹ Generally. But I regret to say that on one occasion I was rather shocked to see the audience rushing with anything but decorum to the windows on the left side of the Kudan *No* Theatre, in order to witness a boxing match that was being held in the area just outside.

surely enter the twilight land of the unknowable." This association might at first sound rather strange to the Westerner who is unfamiliar with the cult of the tea-ceremony, but if he recalls the "odour of sanctity" in which his own ritual of bread and wine is preserved, he may be able to catch something of Noguchi's intention. There is no reason why the tea-kettle should be less sacred or more absurd than the chalice. Besides, we are told that "the simplicity and archaism of the tea-ceremony grew out of the purism of the Zen hall of meditation," and the No itself is closely connected with Buddhism. In every play a priest appears for the purpose of conducting by meditation or prayer "the ghost of a warrior, or a lady, or a flower, or a tree, into the blessing of Nirvana." The names of many of their authors are lost, for in the days when they were written it was not the author, but the work, that became famous. Noguchi considers the No to be a literature that has arisen naturally and spontaneously, as it were "trees rising from the rich soil of tradition and Buddhist faith." The No-plays are the 'traditional epics' of Japan. A few of the fables are described, of which that of the Morning Glory must, one would think, appear no less charming to the West than to the East; for the West is by no means insensitive to wistful and fluid types of beauty. The Morning Glory or Japanese convolvulus "cannot enter Nirvana on account of her short life of only one morning, and her jealousies that burn on seeing other flowers who enjoy a longer life." The priest hears from a villager that her ghost haunts a certain spot; he meets her at night and expounds to her the gospel of Nirvana.

Noguchi has written a short dramatic piece based on this No-fable; of which the conclusion runs:

PRIEST •

Poor child, there is no life where is no death;
 Death is nothing but the turn and change of note.
 The shortest life is the sweetest, as is the shortest song:
 How to die well means how to live well.
 Life is no quest of longevity and days.
 Where are the flowers a hundred years old?
 Oh, live in death and Nirvana, live in dissolution and rest,
 Make a life out of death and darkness;
 Lady or flower, be content, be finished as a song that is sung!

LADY

Happy am I to hear such words, holy father,
 Pray, pray for my sad soul that it may return to Hades and rest!

*
PRIEST

Namu, amida butsu.....

(The lady disappears at once into the Morning Glory. The moon rises. The flower withers. The midnight bell rings.)

To us Europeans at least Mr. Noguchi's dignified and moving dramatic fragment should convey something of that blend of infinite sadness and infinite serenity with which he may have been impressed while witnessing a No performance ; but for one who has not attended this rite, it would be necessary to imagine as best as he could, while reading the poet's words, the melancholy, almost whining intonations of the ghost-lady (played by a man in a mask), and the rolling chant of the deep-chested priest.

Finally, Noguchi records an interesting historical fact. The No Drama did not spring up in connection with the old cultured aristocracy, but kept itself distinct from the literature encouraged by the Kyoto court ; he claims that its sentiment is democratic, though the language is not, but is stiff and formal like " the magnificent dresses of stiff brocade the actors wear as they move along to the deep cadence of music."

While writing of the beginnings of Japanese poetry he makes a confession which we may by this time have expected ; if not, we may now recognise it as an indicator of the point from which he views art and life. It is his business, he maintains, not to discuss the historical value of the old records of the official reciters, but to examine them for the poetry they may include. It is psychological time, and not mathematical time, that interests him. Especially dear to him are the early love-songs, some of which may date back to the VIIth century A.D. Japan has an admirable family tree of love lyric, rooted in those early days when the ancestors of the English were apparently singing of little else but the byrny, the runed sword, and the hornynibbed raven hovering above the rock of battle. The Englishman can hardly say with reference to his literature

What does never change
Since the days of the gods
Is the way love flows,

as Noguchi can of his national poetry: for with us there was little sign of any softer passion until after the Norman Conquest. " But

our ancestors," says Noguchi, "hailed, I believe from a warmer climate with poetry and love." But they were far from being sentimental or pessimistic. "They were the singers of life and joy, not of death and tears," which can scarcely be said of such later Old English Poetry as the *Sea-farer* or the *Wanderer*. From this age on the borderland between myth and history he brings us forward to the poetic movements of present-day Japan. Hitherto a rigid discipline had confined poetry to certain prescribed and rather cramping forms; this self-denying ordinance, which was extended to the subject-matter as well as the metre, was apt to render the poem more remarkable for what it omitted than for what it contained, according to a principle that has been put into practice in all departments of Japanese art. But in time this limitation "which originated as a test of strength degenerated to a confession of weakness." This type of poetry was bound, as Noguchi admits, to be left further and further behind by the current of life; and it became clear that it was coming to be regarded as obsolescent when a body of poetic revolutionaries came into prominence. In 1882 the *Shintaishi*, as they were called, were introduced to the public by certain professors of the Imperial University, who published their poems and translations from Western poets. Noguchi mentions the gradual innovations, the attempt to break monotony by alliteration—(was such perhaps the origin of Germanic alliteration?), the discovery of Allegory and the Personification of Abstracts. Poets were now no longer ashamed of being sentimental, and signs of softness might now be observed here and there in the new poetry, such as that of Shimazaki who "hated, as any other Japanese poet, the song of wisdom, faith, and liberty." The words come to one with something of a blow; but there the statement lies, and it cannot be ignored.

Very soon afterwards the Japanese began to fall more or less under the influence of European poets. The ethical poet Tsuchii "observed wisdom through Hugo and perhaps Schiller," and was the first Japanese poet, according to Noguchi, to wrestle with Eternity. Susukida was attracted by Keats; in the work of Ariake Kanbara there were signs to indicate that he fell early under Rossetti's guidance; and later he was in debt to Mallarmé. Iwano, whom Noguchi calls the Irish singer of Japan, has taken to symbolism, and has made of Verlaine "a bosom friend without any proper etiquette." But—and one must expect to find it occasionally in a revolution,—indiscipline

is sometimes his undoing. "He is too open a singer ; his voice sometimes drops into bathos." As among modern poets, one might add, so among modern artists ; anyone who inspects an exhibition of "secessionists" at Ueno or elsewhere will easily discover the extent of the power of Cézanne or Picasso in the East.

Throughout the pages of the *Spirit of Japanese Poetry* may be seen the perpetual pressing home of an attack against the very centre of the theme,—a surprise attack, a night-raid, as it were ; he must gain his objective unexpectedly, simultaneously. One might apply to him his own words, and say that he is "the voice of spontaneity which makes an unexpected assault upon poetry's summit." His method is that of immediate perception. He therefore avoids the accumulation of many facts (the preparatory bombardment), which might be pertinent to the more argumentative way of arriving at a judgment ; but to argue is not *his* way.

He maintains a thoroughly progressive attitude towards literary innovations such as those of the Shintaishi. "The new age should have the new literature," and the attempt of reactionaries since the Russo-Japanese war to revive the old Chinese Classics and "the ancient chiefs of filial piety" was in his opinion on the whole unwise, even if the intention was good. Young Japan, or rather the restored youth of Japan, needed and sought out the teachings of Walt Whitman and Carpenter (both of whom have evidently had their effect on Noguchi), and later of Wells, Shaw, Bertrand Russell and other of our domestic Socialists and didacticists ; times were changing "we must cultivate the really living dynamic life." At the same time he deprecates "an unhappy compromise with Western literature." Something more than this is required if timid pastiches are to be avoided. The underlying principles of Western literature must be studied and a living and original art erected on their foundation ; the new literature is to be achieved "not through faint-hearted compromise, but by the real strength of independence." •

Leaving for a time the problems of his own country, he has boldly assailed the strongholds of European literature with those surprise tactics of impulse and intuition that we have already noticed. He hails Wordsworth as the first Easterner of English literature ; and his meaning is clear. But is there not a spirit in Wordsworth that may be traced even further back ? There are some who hold, not without reason, that this same spirit was brooding over XVII century

poets like Donne, its interpretation, varying, of course, by reason of the different temperaments and the earlier, more ornate period.

The strife is continued in a series of short essays in *Through the Torii* on Rossetti, Yeats, and Oscar Wilde, all favourites with the Japanese student. One might have expected another on Walter Pater, whose reputation is so high in English study circles out here that the "Renaissance" has had a great success as a school text-book. The especial attraction which Rossetti exercises on him soon becomes plain: it is principally "the intensity that has subsided, the ecstasy that has become silent, the hope that has come to its rest." He feels that here is something that the Eastern mind can readily assimilate, and his students seem to agree. "I found that it was more easy.....for them to understand him (appreciate too).....than even Longfellow of homespun simplicity." He claims Rossetti as a poet not far removed from oriental modes of thought in that "he could never think anything spiritual apart from form and colour," could never, in fact arrive at naked abstract thought unclothed in images and exposing its anatomy of precise terms. Nor, at the same time were these images devoid of all but their accepted meaning; "they were at once the symbol of what they represented in spirit; he could not think of them merely as form and colour." But Noguchi is forced to confess in another passage that Rossetti "failed to explain from his vagueness of mind or baffling cleverness," what was that beauty "to which he aspired." It was to Ruskin that he had to turn for a plausible and intelligible definition of such beauty; though Ruskin's was partial in more senses than one,—and through him he saw it as a light to show up "the defects of our commonplace life." Further, he is led to decide that Rossetti on closer acquaintance is after all not particularly striking or unexpected. Noguchi can anticipate his effects: "you will find in him rarely a surprise when the sound, colour, and form have become one in mutual relation with you." His most desirable quality is "a dear friendship," the greatest pleasure to be derived from reading him, "that he wrote most beautifully what we often thought and could not find a voice for."

Noguchi has commented more than once on the propinquity, in the world of inspiration, of the genius which presides over the Irish Renaissance in general and Yeats in particular, to that which governs the poetic proclivities of the Japanese, and of at least one Chinese poet. When listening to the recital by a lady in the Tottenham

Court Road of "The Lake Isle of Innisfree," he returned in thought to a Japanese lakeside, and to a Chinese poet, T'ao Yuan Ming, who, writing in the IVth and Vth centuries A.D., produced an ode called "The Homeward Return" which in Noguchi's opinion was strongly Celtic in feeling. He reiterates the belief that up to a point Chinese poetry yields evidence of "Celtic temperament," and proceeds to trace similar correspondence in Japan. But the Celtic "spontaneity and imagination" has been restricted by the "moral finiteness" of other and soberer Chinese works and by the rigours of Buddhism, "whose despotic counsel often discouraged imagination." Nevertheless, the freer spirit survives in some Japanese folk-songs "which flow like streaming flame on the air." And he suggests that all Japanese poets have at some time or other assumed the shadowy mood of Celtic melancholy in which to brood over human fate. To-day the "Japanese-Celtic" spirit is confronted with a new peril, that of Western influence, by which Noguchi probably means (but does not specifically state it,) the apparent 'materialism' in Western Literature, that is so often laid at the door of the Anglo-Saxon, an imputation as lightly made as it is hardly proved. But Irish literature, especially that of Yeats, is not fraught with this danger, since it holds aloof¹ from the vitiating "Saxon" modes and artistic tyrannies. Its elfin music is blown round the world to Japan "like an elegy heard across the seas of the infinite, with all the joys pointing to life that always glistens with the pain of the destiny."

He recollects that during his stay in England he had projected a tour of spiritual reconnaissance through Ireland, but abandoned it because "W. B. Yeats was, I thought, bigger than Ireland herself; sorrow with him ceases to become a merely national thing, and is elevated to universality." His poetic flight was above all things "a flight to lose his own nationality;" but while transcending a mere concrete nationalism he never ceased to be more widely patriotic, since patriotism is as vital and intimate a part of the Irish nature as it is of the Japanese. However, this patriotism was too ethereal for the groundlings, and an attempt to produce "Kathleen Ni Houlihan" in Japan failed because the play was too symbolic, and "we Japanese are able to think of patriotism only physically."

As a study of the reaction of Yeats on the Oriental mind, this little essay is most precious, and no less so because it helps us to grasp

¹ With Mr. Noguchi's leave we might perhaps except George Moore.

certain states of Japanese poetic feeling which seem to be more than passing phases of the national soul.

Last came and last did go in this brief review, the pilot of the Decadence, Oscar Wilde. It is edifying to see Wilde, whom many a careless English burgess still regards as the purveyor of naughtiness, "re-bound" as the last chapter in that long history of British hypocrisy that includes so much of our moral and religious development. Wilde's peculiar form of deceit is branded as "literary hypocrisy," but his chief fault lay in its ineffectiveness; the very act of concealment was a betrayal, and therefore failed in its purpose. Noguchi seems to deplore not so much the artifice as its shallowness. Wilde talked so much about his art and himself that one might have begun to question whether there was any solid worth in either. A second cause of offence was that his art "smelt too strong," a phrase for which the Japanese use, Noguchi tells us, the single word "kusai." He accuses Wilde of being often vulgar and generally acrobatic; he began life in a relatively quieter way as an artist, as a rather indolent spectator, "till suddenly he found himself an actor taking a shameful role." It was only through suffering, Noguchi maintains, that he discovered his manhood, and prior to this discovery he had created nothing that bore the true stamp of genuineness. Noguchi finds the greater part of his work merely irksome, an opinion with which one can sympathise, though perhaps it implies a condemnation too severe to be absolutely just. One has no right to refuse to allow any merit whatever to intellectual gymnastic: the Shakespearian pun, the Euphuistic antithesis, the Wilde paradox, the buffoonery of Shaw, have their limited ornamental value, and to argue that literature would be better without them because they do not conform to one's personal ideal of an art conceived "on one's knees in a bloody sweat" is fallacious in that it is arbitrary and one-sided. Intellectual virtuosity has a part to play, the importance of which we are beginning once more to recognise. The "chevron" or "saddle-back" line of Pope contributes more than the past generation would care to admit to the sumtotal of Beauty; the value of its equilibrium differs in kind rather than in degree from the less definite ecstasy of Kubla Khan. This at least is one legitimate view, though it is not Mr. Noguchi's view, as will be seen when we are brought up short against his statement that "Wilde was a playwright far below Bernard Shaw." It is true that neither are playwrights of the very first order; but if one

is censuring playwrights on the ground of artificiality and pose, Shaw, with the posturings and antics in which he has tried ineffectually to conceal the sentimental curate that is his true "daimôn," must not be permitted to go unscathed. Both are deserving of the rod. The British public are now, perhaps, beginning to estimate Shaw at something like his true worth, and would probably be more prepared than formerly to award him and Wilde a "Beta," as University examiners would say.

While disagreeing with Noguchi on some counts, one appreciates his very honest and necessary crusade against Wilde-worship, a phenomenon which appeared in many parts of the world—Japan not excepted—and among freshmen at college.

Other articles in newspapers referring to modern English authors contain more history than criticism. In one of them he alludes to Masefield's play based on the story of The Forty-seven Ronin (The Faithful), and finds that the character of Kurano has been over-westernised. Here is an engrossing theme, for the elaboration of which one would have been grateful to Mr. Noguchi ; but in the article where it occurred, a descriptive review of literary life in London before the war, there was unfortunately no space for any detailed criticism. Apropos of the comparison of Shaw with Wilde mentioned above, it should be added that in another newspaper article there is a paragraph that "deals faithfully" with the former. "Shaw is more a protest than an achievement...but when his protest goes too far he always forgets his achievement and lets it fall into confusion." And once more, "he is a mischief-doer, often a cruel master. He has a great destructive power : but in the place of what he has destroyed he has nothing to construct, his destructive strength is quite puritanic and straight ; but when he aspires to some achievement he falls into bathos." This last accusation is certainly too true of his attempt to reconstruct Joan of Arc, who is little more than one of the bumptious and Shavian young women of the earlier plays.

There are two passages of a more general nature on tendencies in modern English and American literature in "Japan and America" which cannot be neglected. Here he begins by pointing out that it would not be surprising if the Americans found the old literary traditions of the English to be meaningless. So far, so good ; but he goes on to conclude that therefore it would not be surprising if

"Western America gave birth to the new English poetry, that trampled down all the literary traditions, and established a native movement with its own flowing rhythm of a newer and living diction." This refers probably to such movements as those of the free verse writers that have been noticeable in many countries for the last few years, most laudable activities indeed, and such as no one who believes that the literary art can and must progress would be so foolish as to oppose. But in the first place such progress has not been confined to Western America, nor is this so at the present moment ; and there are signs that it will be no less widely distributed in the future.

Secondly there seems to be a suggestion in this passage that literature can make no advance without destroying past traditions,—a theory that seems open to doubt. Manifestos, whether Futurist, of "Harvey-Immerito," or Bolshevik, that announce a complete breakage with the custom of the country, seem themselves to become meaningless after a few years; then comes the inevitable admission that vitality cannot be maintained in this isolated state, and the inevitable return of the small and still living residue of the revolution to seek support and nutriment in those very principles that it proposed to destroy. And this is not reaction but the commencement of true progress. To judge from some of the most recent events in English poetry, the process of advancing not over a ruined, but out of a living, past is once more taking place ; the staccato of Ezra Pound is ignored; a comparative youth like Roy Campbell takes to the ten-syllable line couplet like a duck to water. Until union with tradition has been accomplished it hardly seems probable that much of an enduring nature will be created in the Renaissance the signs of which Noguchi rightly detects.

The second passage, on the page following the first, also provokes more than one query, unless I have grossly misinterpreted it. "The literary insularity of English literature that had always been denying French influence found itself splitting open ; and it had hardly any resisting power against the new literature that was born in the Western America, when it had invaded, perhaps with the American democracy, the old traditional castle of English literature." First, as to England's denial of French influence. What exactly had Noguchi in mind when he delivered this judgment ? He seems to be referring to the state of things in England before the war, and to

the "splitting open" of British insularity after and as a result of the war. The denial of French influence was characteristic, then of the ages before the war; but it is not easy to disregard the continuous tradition of French influence on English letters from a comparatively remote period, the French Romances of the XIIIth century, De Lorrain Meung, Machault, and their effect on Chaucer in the fourteenth, Garnier and the Elizabethans in the XVIth, Moliere and others in literature and Lulli in music in the seventeenth, and so forth; while to-day no critic would be so boorish as to repudiate the debt owed by a now maturing generation to Laforgue, Rimbaud, Verlaine, or Anatole France, all of which authors were known and studied in England before the war. Possibly he wishes to emphasise the supposition that the English have in the past been reluctant to acknowledge the debt; but Dryden does not hesitate to acknowledge his to Corneille (*Defence on an Essay of Dramatic Poetry*) and Rymer is almost reverent before Malherbe. The French Doctrinarians like the Prince de Conti and Bossuet were diligently studied and debated. As for the failure of "post-war" English poets to resist the new Literature born in Western America, it is true that T. S. Eliot (born at St. Louis, Missouri, saturated with ancient European tradition—especially XVIIth century, and settled in London these twelve years) has dominated certain of the poets who were but yesterday "the latest thing," like Miss Cunard and the Sitwells and it is true that the imagist group included Americans as eminent as John Gould Fletcher. But I cannot see, (and perhaps it is my ignorance,) that British Literature has accepted the Yankee Apollo to a very much greater extent than that. The influence of Pound is negligible. Mr. Vachell Lindsay had many British admirers, at least one adequate caricaturist (a Mr. Knox who contributes to *Punch*) and, I am relieved to find, few if any imitators. And he hails from Springfield, Illinois, the state that also gave birth to Mr. Carl Sandburg, who has not, I think, effected a breach in the castle of the British ogre. Edgar Lee Masters, again, though his work has won the praise of several Britishers, cannot be said to have either a large or an enthusiastic following in the "highbrow" circles of that island. It is in these little matters of detail that one requires further enlightenment from Mr. Noguchi; in general he is perfectly correct in implying that during at least the first decade of the XXth century there was a deadness in English literature, and that a resurrection was overdue. But

I suspect the main factors in that resurrection to have been actually the Post-impressionists, the rediscovery of Dostoievski, the Frenchmen from Anatole France to Aragon, and Diaghileff's Ballet. And lastly many of the new " revolutionaries " in England are not only predominantly Latin in feeling now, but seem likely to become more so ; of this tendency Aldous Huxley provides but one instance.

Dare one say that in his literary writings Noguchi discloses the fact that he is an ' anti-intellectualist,' a critic of the method of impression and intuition, of emotional rather than ratiocinative processes ? There is something like an admission of this in his own words. " I value candidness of opinion more than anything else," a condition of mind that, while it may lend itself to overstatement, leaves no room for either hypocrisy or compromise. He has a remarkable gift for arriving one at stride at the central point of his subject and of putting his conclusions in a form that is always forceful, and often startling. He challenges us either to agree or to fight ; an excellent thing for keeping literary controversy in a healthy condition.

THE DIVIDING LINE BETWEEN PERCEPTION AND INFERENCE.

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“IT is not always easy,” says Prof. Stebbing,¹ “to draw the line between a judgment in which no inference is involved (*i.e.* perception) and an inferred conclusion.” The object of this paper is to show that no absolute line of demarcation between perception and inference can be drawn. From the logical standpoint perception and inference are two completely distinct ways of knowing things. The logical definition of perception applies to perception and perception alone. Similarly, the logical definition of inference distinguishes inference from all other forms of knowledge. Hence logically, a perception can never be an inference and an inference can never be a perception. But from the psychological standpoint there is no impassable gulf between perception and inference. There may be a normal transition from the one to the other. The same fact may, under the same objective conditions, be an object of perception for some individuals and that of inference for others. In a similar way the same fact may be an object of perception or inference for the same individual at different stages of his life.

Perception may be defined as an immediate knowledge of objects, or a knowledge of objects which does not involve the mediation of any other knowledge. On the other hand, inference is the knowledge of an unperceived object through the mediation of some sign which is known to be always related to it. In both perception and inference there is an interpretation of some datum. In both we may distinguish between a given and a suggested content. In perception there is a synthesis of some sensum or *sensa* with some ideatum or *ideata*. Perception involves certain presentative and representative elements, *i.e.* some sensorial and some ideational factors. But in perception these two elements, namely, the sensory and the ideal, are not kept distinct. They fuse into one whole or form parts of one complex

¹ *Logic in Practice*, p. 18.

object. There is no transition of consciousness from the one to the other. We do not think of the one apart from and independently of the other. The one immediately suggests the other and gives rise to the cognition of an object as one whole, of which they are the parts. Thus in an adult's visual perception of a rose the sensory element, namely, its colour immediately suggests its other qualities, namely, its touch and smell, and the sensed and the suggested elements blend into the perception of the rose.

Inference is distinguished from perception by the fact that it gives us a knowledge of some fact through the mediation of some other fact on the basis of a uniform relation between them. Of these two facts the second suggests the first through a knowledge of their uniform connection with each other. But the suggestive fact and the suggested fact remain distinct and we are conscious of a transition of thought from the one to the other. These do not fuse into one whole, as they do in perception. Rather, they stand out as two wholes or two distinct facts, either of which is thought of independently of the other. Thus in the inference of fire from smoke my mind passes from one thing to another which is distinct from it and is thought of independently of it. Hence the distinction between perception and inference is briefly this. Perception is the integral immediate consciousness of an object. Inference is a multiple mediated consciousness of an object, which may be expressed as a this-therefore-that consciousness.

Although the essence of perception lies in the immediacy of the knowledge given by it, we admit that every normal perception is conditioned by certain sensory processes. Perception is constituted by the union of certain sensory elements with certain ideational factors into one whole. The sensory elements are the given and the ideational factors are suggested by the given. As a general rule, there is perception in the sense of immediate knowledge when there is a 'natural' or a 'habitual' association between the given and the suggested elements of it, and consequently no transition of thought from the one to the other. A 'natural association' between these two kinds of elements in perception is, as Professor K. C. Bhattacharyya has suggested, the union of a lower sense quality with a higher, and consequently a suggestion of the higher sense quality by the lower. Having regard to their range or extent, the ancient Hindus have arranged the sense qualities in a hierarchy in which smell stands lowest and leads on through taste, colour, and touch, as progressively

higher steps, to sound which stands highest.¹ One of the grounds on which this hierarchy is based is this.² The qualities of smell, taste, colour, touch and sound belong respectively to the physical elements of earth, water, light, air and *ākāśa* or space. These five physical elements are so related that in point of extension *ākāśa* pervades the preceding four, air pervades the preceding three, light pervades the preceding two, and water pervades the preceding one element. As a consequence, the earth has the qualities of smell, taste, colour, touch and sound, of which smell is its primary quality, and the others its secondary properties. Similarly, water has taste as its primary quality, and colour, touch and sound as its secondary properties. So too, light has colour as its primary quality, and touch and sound as its secondary properties. Likewise, air has touch as its primary quality, and sound as its secondary property. *Ākāśa* has only sound as its specific quality, but no secondary properties like touch, colour, taste and smell. The quality of smell is thus existentially related to taste, colour, touch and sound. There is a 'natural association' of smell with these other qualities. We have a perception when a smell sensation immediately suggests one or more of these qualities and gives rise to the immediate cognition of an object. This is illustrated by the perception of a rose from its smell when it is neither seen nor touched. A better illustration is afforded by a person who enters a room and without seeing anything immediately complains that somebody must have poured kerosene in the room. Similarly, a smell or a taste sensation has a 'natural association' with, and immediately suggests, an object's colour, touch and

¹ I have omitted the kinæsthetic and other organic sensations from this hierarchy because these give us no perceptions of objects like the visual and tactual sensations. In fact, it is very doubtful if they can be treated as sensations at all. There are no *sensa* or *sense* qualities corresponding to them in the same way in which there are *sense* qualities corresponding to visual and tactual sensations. For example, position, resistance, weight, etc., are no qualities of things in the same way in which colour, taste, smell, etc., are qualities. I am inclined to think that the so-called kinæsthetic and other organic sensations are; properly speaking, bodily conations like the alleged sensation of innervation. It may also be noted that the fivefold classification of sensations and the senses has the support of the general consensus of opinion among men from very ancient times. The hierarchy of sense qualities may be represented by the following scale :—



² For a clear understanding of this ground I may refer the reader to Brajendranath Seal's *The Positive Sciences of the Ancient Hindus*, pp. 1-56.

sound. But the taste of a thing does not directly suggest its smell. When the nasal cavities are choked up by cold we can hardly guess the flavour of a tasteful curry which we may eat. The sensation of colour has a 'natural association' with those of touch and sound which are higher than it. But it has no such association with the lower sense qualities of smell and taste. As Dr. Ward¹ says: "The sight of a suit of polished armour instantly reinstates and steadily maintains all that we retain of former sensations of its hardness and smoothness and coldness." Likewise, touch has a 'natural association' with sound which is higher, but not with colour which is lower than it. The tactual quality of a body immediately suggests the kind of sound that it will produce when we strike it. But it does not ordinarily suggest its visual properties so immediately. This is admitted by Professor Stout² when in illustration of "complication" he refers (1) to the qualification of sight by touch and resistance, and (2) to the qualification of touch and resistance by sight, and observes that when we turn to the second case, "the qualification of actual touch experience by revived visual experience, we find the union of the constituents of the complex *much looser*." Still he admits that in normal human experience the association of touch with sight is almost indissoluble and gives rise to that type of perception which is called "complication."

The second condition of perception is, as I have already said, a 'habitual association' between the presentative and representative factors involved in it. By 'habitual association' is meant that union of a higher sense quality with a lower, by which the one immediately suggests the other and gives rise to the immediate cognition of an object. The visual perception of a bell is due to a 'natural association' of its sight with its touch and sound. The auditory perception of the same bell is due to a 'habitual association' of its ringing sound with its touch and sight.³ The qualification of touch by sight may

¹ Article on "Psychology" in the Encyclopaedia Britannica (9th edition), Part XX, p. 57.

² *A Manual of Psychology* (2nd edition), pp. 102-103.

³ Cf. Bosanquet, *The Essentials of Logic*, p. 31: "Take the affirmation, "That is a cab," assuming it to be made from merely hearing a sound. Now compare this with the affirmation, "That (which I see) is a cab." This judgment of sight-perception, though its terms are *more inextricably interwoven*, has just the same elements in it as the judgment of sound-perception, "That (which I hear) is a cab." Similar is the case when we compare the judgments: "I see the train," and "I hear the train."

sometimes be, as Professor Stout admits, much looser than the qualification of sight by touch. But the qualification of sound by touch and sight is sometimes as intimate as the qualification of sight by touch and sound. If the sight of a bell immediately suggests its hard touch and ringing sound, its ringing sound also immediately suggests its hard touch and shining sight. If a hard touch immediately suggests a hard sound, a hard sound suggests a hard touch no less immediately. Hence the auditory experience of a bell is as good a perception as its visual experience. In some cases, however, the qualification of touch by sight seems to be as intimate as the qualification of sight by touch. The sight of a pillow immediately suggests its soft touch by 'natural association.' But its soft touch, either passive or active or both combined, seems to suggest as immediately its visual appearance by 'habitual association.' My tactual experience of a pillow while I am on bed in a dark room is, therefore, a perception like its visual experience. In the visual perception of water, its sight immediately suggests its touch. When we close our eyes and dip the hand in water, the tactual experience immediately suggests the visual experience and we have a tactual perception of water. Again, when you burn your foot by treading on something not seen, you perceive fire as immediately as when you see it. In these cases the qualification of touch by sight is as intimate as the qualification of sight by touch. The reason for this is that a 'habitual association' between two sensations produces the same kind of immediacy of suggestion as is produced by their 'natural association,' although the direction of suggestion is in the one case from the higher to the lower, and in the other, from the lower to the higher.

The two alternative conditions of perception, namely, a natural and a habitual association between its two elements, are realized in the life of an individual through repeated experiences of the objects of the world. When we speak of a 'natural association' between them we do not imply that it is congenital, so that the association is formed in the mind of every individual from his or her birth. If it were so, every baby should have as good perceptions as any grown-up person. All that we mean by a 'natural association' is that it has a basis in the constitution of things and that it is most frequently met with in the experience of an individual. A smelling object has generally some taste, colour, touch and sound. But a sounding object like *ākāśa* or air has no smell, taste, and colour. So also, to smell a thing is generally

to see and touch it. But to see a thing is not to smell or taste it generally. Hence it is that a lower sense quality naturally suggests a higher. A 'habitual association,' on the other hand, is the union of a higher sense quality with a lower and is, therefore, much less frequently experienced by us. Air has the quality of touch, but no colour, taste and smell. Light has colour, but not taste and smell. So also, to touch a thing is not always to see it, and to see a thing is not always to taste or smell it. This is probably the reason why the union of touch with sight is, as Professor Stout has rightly observed, much looser than that of sight with touch. But as I have already shown, there are some cases in which the one is as close as the other. Be this as it may, it is a commonplace fact that both the natural and the habitual associations between the given and the suggested elements of perception are established in the mind of an individual by repeated experiences of the objects of the world.

Now let us consider the consequences that follow from the fact that a natural or a habitual association between the sensory and the ideal elements of perception is the result of the repeated experiences of an individual. It follows first that the knowledge of an object is perception or inference or something else, according as there is or is not a natural or a habitual association between the given and the suggested elements of it. Secondly, it follows that the same object may, under *the same objective conditions*, be a matter of perception or inference for different individuals, according as there is or is not a natural or a habitual association as the basis of their knowledge. Thirdly, it will follow that, under *the same objective conditions*, the same object may at first be a matter of inference and subsequently of perception, and *vice versa*, for one and the same individual. To illustrate the first point I may just refer to the different ways of knowing the same object. The knowledge that I may have of my house in Calcutta by seeing it is a perception, because its actual visual experience immediately suggests its tactual experiences by 'natural association.' The knowledge that one may have of the same house from its municipal tax-bill is an inference, because it is mediated by his knowledge of a uniform relation between a municipal assessment-bill and the existence of a house, of which it is the assessment. The knowledge that you may have of the house from my statement, "I have a house in Calcutta," is a case of testimony or verbal knowledge, because it is due to an understanding of the meaning of

a sentence. This point, however, has no bearing on my present purpose. It only shows how perception is distinguished from other forms of knowledge like inference, testimony, etc.

The second and the third points are important for our present purpose. These serve to show that there is no absolute line of division between perception and inference. These are explained and illustrated together for the sake of brevity. Perception arises when, by repeated experiences, a natural or a habitual association is established between the sensory and ideal elements of any knowledge of an object. If there is no such association then the knowledge of the same object will be an inference, although the objective conditions of knowledge may be the same in both cases. The knowledge of a rose from its sight is a perception for a person in whom the repeated experiences of roses have established a natural or a habitual association between its colour and touch and smell. The knowledge of the same rose, under the same external conditions, will be an inference for another person when, for want of repeated experiences, its colour does not immediately suggest its touch and smell, but calls them up as distinct ideas or images on the ground of its similarity to the colour of roses. For illustration we may refer to the difference between our knowledge of a new variety of the rose and that of the gardener who presents it to us. For further illustration of the second point we may refer to the characteristic difference in kind between the knowledge of the expert and that of the layman with regard to the same thing. A curator's knowledge of some uncommon layer of earth or stone from its sight is quite direct, whereas our knowledge of it is indirect and inferential. An experienced physician detects a disease directly from its external symptoms, while the inexperienced comes to know it after a good deal of reflection and reasoning. An armour may *look* hard, smooth, and cold to an adult who is familiar with it. A child may just imagine it to have these or very different tactual qualities. The fragrance of sandalwood may be directly known from its sight by those who are closely acquainted with it, but for others its visual appearance may only be a sign from which to infer its fragrance. When I go to a foreign country I can barely infer the distance and size of an object from its visual appearance, but a native of the country who is familiar with the environment has a perception of these from the same position, which is essentially visual. If, however, I stay there for some months and

become familiar with the environment. I may have a visual perception of the same facts under the same objective conditions.¹ Similarly, the auditory perception of distance and direction is the result of a 'habitual association' of auditory experiences with tactual and visual experiences. Before such an association is established the auditory experiences only suggest the visual and tactual experiences as distinct ideas or images, and we have an inferential knowledge of these facts. The recognition of persons from their voice is another instance in which our knowledge generally passes from an inferential to a perceptual stage. We need not further multiply such instances, but would close by a reference to two striking cases. An old lady of my acquaintance lost her eyesight two years ago. She can now recognise her grandsons immediately on hearing the sound of their footsteps. I know from a reliable source that a beggar who is blind goes on his daily round by crossing the Ganges on boat and understands the position of objects like trees, houses, etc., with almost as much precision and immediacy as belong to our normal visual perception of the position of those objects. To my mind these two cases may be taken to illustrate both the second and the third points mentioned above. They serve to show how by "habitual association," the blind can perceive objects and their position, which we can only infer if, by some accident, we lose our eyesight. But even then we may expect to perceive these when in course of time repeated experiences establish in us a 'habitual association' between the sensations of sound or touch and the revived visual experiences. For the illustration of the converse case, *i. e.* the relapse of perception into inference we may refer (1) to any case of senility in which a person has but a doubtful inferential knowledge of things or persons under the same objective conditions under which he or she once used to perceive them, and (2) to the common though curious instance of forgetfulness in which we fail to recognise an old acquaintance, whom we have not seen for many years, and try to infer his identity by putting certain questions to him and judging their answers. The foregoing discussion therefore leads us to the conclusion that there cannot be an absolute line of demarcation between perception and inference. We cannot

¹ Cf. Bosanquet, *The Essentials of Logic*, p. 28: "But we know this much, that it takes a long time and many kinds of experience to learn to see as an educated human being sees, and that this acquired capacity is never at a standstill, but is always being extended or diminished according to the vitality, growth, or atrophy of our apperceptive masses."

say that under the same objective conditions the knowledge of an object must always be a perception for every individual and that it can never be otherwise. Nor can we aver that the knowledge must always be an inference for all individuals and that it can never be a perception for any. On the contrary, we are to admit that it may be either, for different individuals, or for the same individual at different stages of his or her life, according to his or her or their mental equipment. The dividing line between perception and inference should, therefore, be not a solid, but a dotted line which allows our knowledge to pass from either to the other.¹

¹ Bosanquet (*The Essentials of Logic*, pp. 31-32) supports the conclusion I have here arrived at. In analysing the judgment of sound-perception. "That (which I hear) is a cab," he says: 'A particular complex quality in the sound suggests as its objective explanation,...the movement of a cab on a particular kind of pavement....But it is quite easy to consider the sound in itself apart from its interpretation, and we sometimes feel the interpretation to be more *immediate*, and sometimes more *inferential*. We sometimes say, "I hear a cab," just as we say, "I see one," but in case of sound we *more often* perhaps say, "That sounds like—" such and such a thing, which indicates a doubt, and the beginning of conscious inference.' This means that the interpretation of sound (which is higher) by touch and sight (which are lower) is more often inferential than perceptual, while the interpretation of sight (which is lower) by touch and sound (which are higher) is more often perceptual than inferential. In my terminology, it means that a 'habitual association' is less frequent than a 'natural association,' but that both may be the ground of perception.

EMPEROR VISALDEVA

DIVAN BAHADUR HAR BILAS SARDA, F.R.S.L., F.S.S.

“THERE is no spot in Rajputana,” says Colonel Tod, “that does not contain some record of the illustrious Chauhan ; and though every race has had its career of glory, the sublimity of which the annals of the Sisodias before the reader sufficiently attest, yet with all my partiality for those with whom I long resided, and with whose history I am best acquainted, my sense of justice compels me to assign the palm of martial intrepidity to the Chauhan over all the “royal races” of India. Even the bards, to whatever family they belong, appear to articulate the very name as if imbued with some peculiar energy, and dwell on its terminating nasal with peculiar complacency. Although they had always ranked high in the list of chivalry, yet the seal of the order was stamped on all who have the name of Chauhan, since the days of Prithviraja, the model of every Rajput and who had a long line of fame to maintain. Of the many names familiar to the bard is Goga of Bhatinda who with forty-seven sons “drank of the stream of the sword” on the banks of the Sutlege, in opposing Mahmud of Ghazni.”¹

The Chauhans rose and fell before the Gehlots or the Sisodias attained to fame and before the Rathors had their birth in Rajputana. They stemmed the tide of Afghan aggression for a very long time until they were finally submerged in the fateful year 1192 A.D. From the seventh to the thirteenth century A.D. they adorned the annals of Rajputana with deeds of chivalry and valour, which found their highest expression in the chivalrous career of Emperor Prithviraja, which put a seal on their position at the head of Rajput hierarchy and earned for them the undisputed title to the crown of Rajput chivalry.

Emperor Visaldeva IV, also called Vighraharaja, was the second son of Arnorāja or Anhaldeva (also called Ānaji), king of Sapadalaksha, as the kingdom of Ajmer was then called, and came to the throne about A.D. 1152, after expelling his elder brother, the parricide Jugdeva. Both Jugdeva and Visaldeva were sons of Arnoraja by his queen Sudhava of Mārwar. By his second queen Kanchandevi,

¹ Tod's *Rajasthan*, Vol. I, p. 549 (Cal. Ed., 1877).

the daughter of the celebrated Sidhraj Jai Singh, king of Gujrat, Arnoraja had a third son, named Someshwara, the father of the renowned Emperor Prithviraja.

Visaldeva's reign is a landmark not only in the history of the Chauhan Rajputs but also in the history of India. He was the first Chauhan Emperor of India. He reduced to submission the various kings of Hindustan. The principalities of Pali, Jalor and Nadole (the last, once an independent Chauhan kingdom) had during the time of Arnorāja acknowledged the suzerainty of the Gujrat king Kumarpal and transferred their allegiance to him. Visaldeva therefore attacked them. He "burnt Jalor, reduced Pali to a hamlet and Nadole to a marsh."¹ All these were once Chauhan feudatories of Ajmer, and Visaldeva once more reduced them to their original status, and compelled them to look to Ajmer rather than to Anhilwārā Pātan for protection and safety.

Visaldeva conquered Delhi from the Tanwars and made the king of Delhi a feudatory of Ajmer. He then advanced further north and then towards the east and drove the Musalmans out of Hindustan and became Emperor of India.

There is difference of opinion as regards the date of his conquest of Delhi. It has been placed by various authorities between A.D. 1139 and 1166. As a matter of fact, the event took place sometime between A.D. 1153 and 1163; for according to an inscription² in the Rajputana Museum, Ajmer, Visaldeva was making preparations in Ajmer to move towards Delhi and the north in A.D. 1153; and the inscription on the famous Siwalik Pillar in Delhi³ dated the 9th April, 1164, says that the Emperor had conquered the whole of Hindustan.

The Bijolian Inscription also disposes of another popular error that Prithviraja of Ajmer got Delhi by inheritance when he was adopted as son by king Anangpal of Delhi. It is now clear that it was not Prithviraja who got Delhi, as wrongly stated in the famous *Prithviraja Rasa*, but his father's elder brother, Visaldeva, who had conquered it, and who, by extending his conquests to the whole of Upper India, was the first of the Chauhan Emperors of India—the Chauhans being the last of the Kshatriya races who became Lords Paramount of India. This fact has now been proved beyond doubt by the Delhi Siwalik Pillar inscription.

¹ See the Bijolian inscription dated the Samvat year 1220 (A.D.).

² For this inscription, see Dr. Kielhorn, *Indian Antiquary*, Vol. xx, p. 201.

³ See *Indian Antiquary*, Vol. XIX, p. 215; and *Asiatic Researches*, Vol. VIII, p. 130.

The history of this pillar called the Delhi Siwalik Pillar is a chequered one. Built by Emperor Asoka nearly three hundred years before Christ, it has seen many a dynasty come and go in India. It is a single shaft of pale pinkish sandstone, 42 ft. 7 inches in length, of which the upper portion, 35 ft. in length, has received a very high polish. Its upper diameter is 25·3 inches and its lower diameter 38·8 inches, the diminution being 3·9 inches per foot. Its weight is rather more than 27 tons.

This celebrated pillar was originally erected at a place called Topar Suk or Topur or Tobra and was situated on the bank of the Jumna in the district of Salora near Khizrabad, 180 miles from Delhi. This position at the foot of the mountains points out the present Khizrabad on the Jumna just below the spot where the river issues from the lower range of hills. Salora is perhaps Sidhora, only a few miles to the west of Khizrabad. Visaldeva, after conquering the territories from Vindhya to the Himalayas reached this place at the foot of the latter mountain, and seeing this pillar there had his inscriptions engraved on it. From this place it was removed to Delhi about A.D. 1356, by Firoz Shah Tuglak (A.D. 1357-88). The pillar was conveyed by land on a truck to Khizrabad from whence it was floated down the Jumna to Ferozabad or New Delhi and fitted on the top of the three-storied building called Firozshah's Kotilla. When it was fixed "the top was ornamented with black and white stonework surmounted by a gilt pinnacle from which it received its name of *Minar Zarin* or Golden Pillar. This gilt pinnacle was still in its place in A.D. 1611 when William Finch came to Delhi."¹

This pillar was one of several such put up in the middle of the third century B. C. by Emperor Asoka for the promulgation of his edicts in the Pali language. The Asoka inscription on it ends with a sentence in which the Emperor directs the setting up of these monoliths in different parts of India as follows:—"Let this religious edict be engraved on stone pillars and stone tablets that it may endure for ever."

SIWALIK PILLAR INSCRIPTIONS

The first inscription simply says: "Samvat 1220, Vaisakh Sudi 15th (9th April, 1164 A.D.), this monument is of the Lord of

¹ *Cunningham's Archaeological Survey Reports*, Vol. I, p. 164.

Sakambhari, Sri (illustrious) Visaldeva, the son of Sri (illustrious) Anhaldeva."

The second inscription is a eulogy of Visaldeva and says that when he goes on an expedition he resembles Vishnu.¹ It says:

"Om ; tears are evident in the eyes of (thy) enemy's consort ; blades of grass are perceived between thy adversary's teeth ; thy fame fills with glory all space ; the minds of thy foes are void (of hope) ; their route is the desert where men are hindered from passing, O Vighraharajdeva, when the Jubilee of thy onward march has come. May thy abode, O Vighraha, Sovereign of the Earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eyebrows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. Didst thou not sleep in the lap of Sri (prosperity) whom thou didst seize from the ocean, having churned it."

The third is the most important of all and says: "In the year 1220 (9th April, 1164), on the fifteenth day of the bright half of the month of Vaisakh (this monument) of the fortunate Visaldeva, son of the fortunate Anhaldeva, king of Sakambhari. As far as the Vindhya as far as the Himādrī (Himalays) having achieved conquest in the course of travelling to Holy places ; striking at the haughty kings and gracious to those whose necks are humbled, making Aryavarta once more what its name signifies (Land of Aryas), by causing the barbarians (Mlechhas) to be exterminated ; Visaldeva, supreme ruler of Sakambhari and sovereign of the Earth, is victorious in the world. This conqueror, the fortunate Vighraharaja, king of Sakambhari, most eminent of the tribe which sprang from the arms (of Brahma) now addresses his own descendants: 'by us the region of the earth between Himavat and Vindhya has been made tributary ; let not your minds be void of exertion to subdue the remainder.' In the year, from Sri Vikramaditya, 1220, on Thursday the 15th day of the bright half of the month of Vaisakh. This was written by order of the king in the presence of the astronomer Sri Tilak Raja, by Sripati, the son of Māhava, a Kayastha of the Gor family. At this time the fortunate Salakshana Pala, a Raj-putra is prime minister. Siva the terrible, and the universal monarch." ²

¹ *Asiatic Researches*, Vol. VIII, p. 130.

² See Professor F. Kielhorn's translation in the *Indian Antiquary*, July, 1890 A. D., p. 215. Also, Professor. Colebrooke's translation in the *Asiatic Researches*, Vol. VIII, p. 130.

This proud boast of Visaldeva that he had exterminated the barbarians and made Aryavarta once more what its name implies, marks the birth of the Empire which attained its zenith of glory under Emperor Prithviraja, the *beau ideal* of Rajput chivalry. His earnest appeal to his successors to drive them beyond the borders of India, though unheeded by the first three of his successors, found an echo in the thrilling heart of his nephew, the chivalrous Prithviraja, whose glorious exploits shed lasting lustre not only on Chauhan arms but on the whole Hindu race.

Emperor Visaldeva was a monarch as much distinguished for letters as for valour. Like the Roman emperor Marcus Aurelius or Sri Harshadeva who flourished in the sixth century A.D., his literary achievements rivalled his military glory, and show that he was as pre-eminent in arts of peace as in deeds of arms.

Visaldeva was a great poet. Fragments of his drama "*Harakeli Natak*," engraved on slabs of blackstone found buried in the courtyard of the *Adhai Din ka Jhonpra* at Ajmer in 1875 A.D., prove his scholarship.

ADHAI DIN KA JHONPRA

Emperor Visaldeva-Vigraharaja has left two memorials of his memorable reign in Ajmer. The first is the college built by him which was converted into a mosque during the time of Qutbuddin Aibak and Sultan Shamsuddin Altamash and is now known as the *Adhai Din ka Jhonpra*. From an antiquarian as well as an architectural point of view, the *Jhonpra* is one of the most important buildings in India. General Cunningham, the first Director-General of Archaeology, says:—"There is no building in India which either for historical interest or archaeological importance is more worthy of preservation."¹ Colonel Tod holds it to be "one of the most perfect as well as the most ancient monuments of Hindu architecture"² still preserved.

In its conception and execution, this building was a fit monument of the reign of Emperor Visaldeva. As a work of art, it was an exquisite ornament of the capital of his Empire. As a specimen of Hindu sculpture, this college building marks the high watermark of excellence attained in the art. "For gorgeous prodigality of

¹ *Annals and Antiquities of Rajasthan*, Vol. I, p. 778.

² *Cunningham's Archaeological Survey Reports*, Vol. I, p. 156.

ornament, beautiful richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship, endless variety of detail, all of which are due to the Hindu masons, this building," says General Cunningham, "may justly vie with the noblest buildings which the world has yet produced."¹

Mr. Fergusson² says: "As examples of surface decoration the Jhonpra and the mosque of Altamash at Delhi are probably unrivalled. Nothing in Cairo or in Persia is so exquisite in detail, and nothing in Spain or Syria can approach them for beauty of surface decoration."

The building was originally constructed as a college house. It was built in the form of a square 259 feet each side, with cloisters on all the four sides enclosing a spacious courtyard, and four splendid star-shaped cloister towers on the four corners, surmounted by magnificent *chhatrees*. The building stood on a high terrace, and was originally constructed against the scarped rock of the hill, having the *Saraswati Mandir* (Temple of Learning) on the western side, and entrances towards the south and east. The interior consisted of a quadrangle 200 feet by 175 feet. A comparison of this building with an almost similar one at Dhar also converted into a mosque, and which is still known as Raja Bhoja's *Pathsaala* (School), would remove all lingering doubts regarding its origin. The towers, the exquisitely-designed fluting and ornamental bands of the columns, and the wonderful cloisters in the shape of a quadrangle, which originally extended to 770 feet, and of which only 164 feet are now left, were destroyed by the ignorant bigotry and fanaticism of the Afghans of Ghor, who attacked Ajmer under Shahabuddin Ghorî in 1192 A.D.

They then began to convert it into a mosque; the alteration consisted principally of the addition of the magnificent screen-wall, consisting of seven arches³ fronting the western side, and the insertion in the back wall, of the inevitable *mehrab* or arch inseparable from a mosque, and the erection of a pulpit or *minbar* near it. The *imamghah* or *mehrab* in white marble was built in 1199 A.D., and the screen wall was added during the time of Sultan Shamsuddin Altamash, about 1213 A.D.

The western side of the quadrangle is a vast pillared hall, 248 feet

¹ *Archæological Survey of India*, Vol. II, p. 263.

² *History of Eastern and Indian Architecture*, p. 513.

³ The number of columns of the pillared hall ill fit in with the size of the arches, and clearly shows what is old and what is new.

long by 40 feet wide, covered by a flat recessed roof which is divided into nine octagonal compartments corresponding with the seven arches of the screen wall and the two corners of the cloisters. In this hall there are five rows of columns, of which one row is placed against the back wall. Altogether there are 70 pillars now standing. These pillars have a greater height than those at the Kutub, and are more elegant in their sculpture and general appearance than the converted mosques in Malwa and Ahmedabad.¹

VISALSAR

The second memorial of Emperor Visaldeva is the lake built by him named Visalsar, and now called Vislya or Bislia. This beautiful lake was, in old times, one of the two most notable and picturesque features of Ajmer. It is an artificial lake, oblong in shape.

The celebrated *Prithviraja Rasa* says that the Emperor, returning from a hunt, one day finding springs of water and hills amidst beautiful surroundings called his ministers and ordered a lake like Pushkar to be built.²

INSCRIPTIONS

Ten inscriptions of the time, of Visaldeva, have so far been found, three on the Siwalik Pillar at Delhi of the year A.D. 1164; one, on a pillar in the Bhuteshwar temple in Lohari village in Mewar dated the Samvat year 1211 (A.D. 1154) stating that Vishneshwara Pragya Acharya of the Shaiva religion bestowed a golden dome to the Siddheshwara temple, and six in the *Adhai Din ka Jhonpra*, Ajmer.

Of these six inscriptions, two are very small ones and are engraved on the lintels of the two small staircases by the back wall of the cloistered hall leading from the roof of the hall to the top of the Imamgha Mehraab of white marble. The one in the northern staircase is fading fast, while the other one is in good condition; it is inscribed there in Sanskrit, which when translated means: "This building was constructed by the illustrious King Vighararajadeva." The other one simply says, "Made by the illustrious King Vighararaja."

¹ Captain H. H. Cole's *Preservation of National Monuments in Rajputana* (1181).
² *Prithviraja Rasa*, Adi Parva, Chhand 364.

The remaining four, recovered in 1875-76 A.D., consist of six tablets of polished basalt, inscribed in Devanagiri of the twelfth century A.D., and are more or less in fragments. Four of these tablets contain fragments of two old plays in Sanskrit and Prakrit, hitherto unknown. On slabs one and two are engraved parts of the play called the *Lalita Vigharāja Nāṭaka*, "The Lovely Play of Vighararaja," composed by the learned poet Somadeva, in honour of the Emperor Vighararaja of Ajmer. Slabs three and four contain portions of a play by Emperor Vighararaja himself in honour of Siva, called *Harakeli Nāṭaka*, or the play of Hara (Siva). The play is partly in imitation of Bharavi's *Kirātārjunīya*. It also contains the praise of the Emperor by Siva for the play. The date of the play as given in the inscription, corresponds to Sunday, the 22nd November, 1153 A.D.

These inscriptions serve a threefold purpose. Firstly, they show that Vighararāja (Visaldeva) fought against the invaders of India from the north-west, and thus supports the Delhi Siwalik Pillar inscription of the same monarch, and tends to show that the event took place about 1153 A.D., or soon after it. Secondly, they show that Visaldeva was not only a great king but was a great scholar and poet, and was a patron of learning. "Actual and undoubted proof is here afforded," says Dr. Kielhorn, "to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bhavabhūti for poetical fame."

Thirdly, the inscriptions help us in fixing the date of the building, which would be sometime before 1153 A.D.; and if we remember the design of, and similar inscriptions in the famous pathshala of King Bhoj, which was evidently the prototype of the *Adhai-din-ka-Jhonpra*, also in showing that the building was originally a college building.

¹ Dr. Kielhorn adds: "And it shows the strange vicissitudes of fortune that the stones which a Royal author, who could boast of having repeatedly exterminated the barbarians (Turushkas, Musalmans) and conquered all the land between the Vindhya and the Himalaya, made known to his people the products of his Muse, should have been used as common building material" by the descendants of those barbarians—*Indian Antiquary*, Vol. XX, p. 201.

THE POLITICAL PHILOSOPHY OF RAMDAS THE GURU OF SHIVAJI THE GREAT

BENOYKUMAR SARKAR

IN Ramdas's *Ananda-vana-bhuvana* as in Paramananda's *Shiva-Bharata* Shivaji is a "deliverer." Gaga Bhatta in his *Shiva-raja-prasasti*¹ also compares Shivaji's work with that of Visnu who in his *Kamatha* (*Kurma* or Tortoise) Incarnation rescued the *Vedas* immersed in the ocean. One of his verses reads in part as follows:

"*Avarangajebayavanadhipabhitavipratranaya yah parigrihito nava-vataarah.*"

Shivaji is here described as having assumed a new *avatara* (incarnation) for the protection of the Brahmanas who were terrified by Aurangzeb, the Moslem monarch.

It is interesting to observe that in Shivaji's times (1626-80) the European mentality was used to such conceptions of Divine incarnation in regard to the political emancipation of certain territories from the tyranny of an impossible despot. The legends afloat in the Dutch atmosphere in the period of unrest and rebellion against Louis XIV enable us to realize how William of Orange was virtually looked forward to as one of the *avatars* or Divine incarnations such as had been popular in the Old Testament stories.

The Dutch situation in 1687 is described in the following manner:² "Religion gave her sanction to that intense and unquenchable animosity (against France). Hundreds of Calvinistic preachers proclaimed that the same power which had set apart Samson from the womb to be the scourge of the Philistine and which had called Gideon from the threshing floor to smite the Midianite had roused up William of Orange to be the champion of all free nations and of all pure churches."

From the history of the Netherlands in the sixteenth century also we can cite ideological parallels in connection with the rise of the Maratha power. The charges of the Dutch people (1560-80) against

¹ B. V. Bhat, *Maharasthadharma* (Dhuliya, 1925), p. 89.

² Macaulay, *History of England* (London, 1896), Vol. II, p. 183.

Philip II of Spain bear close analogy with what the Maratha saints and chronicles of the seventeenth and perhaps of the eighteenth centuries make out against Aurangzeb, described in their own words as the Mlechchha and the Yavana tyrant, in regard to the pre-Shivaji political and social conditions of the Deccan, nay, of India.¹ It is the "terrors of the *Kaliyuga*" that constitute Shivaji's *Apology*, so to say, corresponding to the *Apologia* of the Prince of Orange (1580). The following statement of the Dutch hero is in keeping with the spirit of the Maratha champions of Hindu liberty:

"I am in the hand of God, my worldly goods and my life have been long since dedicated to His service. He will dispose of them as seems best for His glory and my salvation."²

It is this religious fervour of the Calvinist William that the Maratha saints propagated. In Maratha ideology the *Kaliyuga* or Iron Age was to a considerable extent the "*Aurangya papi*" incarnate, so to say. The orientations of the Netherlands to Philip II of Spain and Louis XIV of France were identical with those of the Marathas *vis-à-vis* this "*papi*." It is with reference to the problems and achievements of the Dutch people that the politics of Maratha independence, *Hindwi Swarajya*, and the expansion of the Hindu states-system by Shivaji and his successors can be appreciated.

In the present study we are not concerned with the details of Shivaji's political views or of his political institutions. The political theories of his *Hindwi Swarajya* cannot but be of profound interest. For the present, however, to get the approximate philosophical perspective we have but to mention the works like the British treatises on paternal despotism, e.g., the *Patriarcha* of Filmer (1590-1653), published during the year of Shivaji's death (1680). In France about the same time Pascal in his *Pensées* was adumbrating the doctrine of obedience to custom, and in Bossuet's *Politique* (1709) based on the Scriptures, the people were being taught "*O rois vous êtes des dieux !*" (O kings, you are gods). In that age the Bible of contempt towards the people was Richelieu's *Testament Politique* (1668).³

¹ Some of the charges may be read in Bhat: *Maharashtra-dharma*, pp. 84-88, 143-144, 154-164, 166, 169-186.

² J. L. Motley, *History of the Rise of the Dutch Republic*, Vol. III (London, 1904), pp. 5-12; *The United Netherlands*, Vol. I (London, 1904), pp. 5-12; *Cambridge Modern History*, Vol. III (1907), pp. 191, 253.

³ P. Janet, *Histoire de la Science Politique* (Paris, 1913), Vol. II, Chapter on Bossuet and Fenelon; F. J. C. Hearnshaw (editor): *The Social and Political Ideas of Some English Thinkers of the Augustan Age* (London, 1928), Chapter on Filmer.

Shivaji, be it remembered, is the contemporary of the Stuarts and *le grand monarque*. As in connection with the previous epochs of Hindu political thought, in regard to the Hindu political ideas of the seventeenth and eighteenth centuries also the comparison with European ideas is not to be taken in a literal and detailed manner. The analogies must not be stressed too far in any case. The differences in the institutional *milieu* will always have to be noted.

Writing on Frederick the Great the following observation is made by Meinecke:¹ "*Rationalisierung der aus dem Mittelalter her entwickelten sozialen Kraefte fuer die Zwecke des Staates, das war die Summe seiner inneren Politik*" (The rationalization of the social forces developed since the Middle Ages in the interests of the State—this was the gist of his internal politics). It is by rationalization of the army, finance, the middle class and the farmers that Frederick the Great sought to transform Prussia into a real *Grossstaat*, i.e., great state (*maharashtra*). This short and pithy description can be used likewise as the key to Shivaji's political life. And he establishes not only the *Machtstaat* (power-state or military state) but the *Kulturstaat* (culture-state or *dharma*-state, humanitarian state) also of Frederick the Great's *Anti-Machiavel* (1739) and *Das Politische Testament* (1768).

Certain interesting items call for notice, however, at this stage of Hindu evolution in positivism.

By the middle or rather end of the seventeenth century Hindu political philosophy embarks upon a career of profound enrichment, renovation and remaking. For the first time in the history of Hindu India is it possible to encounter certain entirely new categories. For the first time do we find ourselves in an atmosphere in which the political theorist does not think in terms of the *saptamga* (seven-limbed organism) at all. And it is curious that this remaking of Hindu political theory is consummated by one who is not a professional *Artha* or *Niti*-writer. The man who without being a professor of an *Artha*, *Smṛiti* or *Niti*-Academy yet succeeds in imparting to *Artha* and *Niti Sastra* an epoch-making form and spirit is Ramdas. The most intensely original of Hindu political philosophers and the profoundest re-maker of Hindu political theory,—second perhaps to none but Kautalya, the *avatara* of political science,—be it repeated, did not write anything on politics. His great work, *Dasabodha*, is a

¹ *Die Idee der Staatsraeson* (Munich, 1925), pp. 349, 350, 353, 354.

wonderful treatise on universal morality of the most non-political character. Excepting a few stray references to *rayakarana* (king's functions) there is nothing political in this book. And yet this is the man to whom India owes the re-birth of her political science, the transformation of her *Arthasastra*.

In *Dasabodha* it is hardly possible to find any political teachings. The politics of the kind such as might be useful to Shivaji is the farthest removed from it. This work is, as we have observed, essentially a treatise on morals. It is well calculated to promote noble and lofty ideals as well as help forward the building up of strenuous habits and righteous personality. But there are other writings attributed to this saint-philosopher-poet in which political messages may be detected.

For instance, we are taught in one connection that *Kaliyuga mahaghora sarva dosacha akara*.¹ It is the terrible Iron Age and is the source of all sorts of vices. Among the evils are mentioned short life, premature death, the sale of daughters by Brahmins, the miseries of cows, the neglect of duties by the castes, etc. It is also pointed out that

*Mlechcha rajya hoilo pravala
pida paweli dvijakula.*

That is, the Moslem state has become powerful and the Brahmins are in trouble.

Besides, a special political message is generally attributed to Ramdas, which runs thus:

*Maratha titu ka melwawa
Maharastradharm barhwawa.*

(Unite all the Marathas and propagate the *dharma* of Maharashtra.)

There are some difficulties in connection with the source of this text, however. The message is alleged to have been communicated to Sambhaji by Ramdas.² The first mention of this message is perhaps to be found in Ranade's work. But regrettably enough, he does not cite the original source. Indeed, he reports it as a traditional information.

¹ B. V. Bhat, *Maharastradharm* (Dhuliya, 1925), pp. 169-170.

² M. G. Ranade, *Rise of the Maratha Power* (Bombay, 1900), pp. 53, 143.

The letter of Ramdas to Sambhaji (1680) on the occasion of the latter's coronation contains pieces of advice like the following :

(1) *Bahut lok melwawe* (unite many people or bring together many persons).

(2) *Jivitva trinasaman manawem* (consider life like a blade of grass).

This letter is complete in twenty-one verses. But it does not furnish us with the text in question. This letter is quoted in the Marathi work entitled *Sambhaji and Rajaram* by Malhar Ramrao Chitnis (1810).¹

The alleged message of Ramdas is quoted on the title-page of a modern treatise entitled *Maharastradharma*.² The author quotes it also at pp. 25 and 184. In regard to the first reference we are told, perhaps on the authority of Ranade, that Ramdas wrote it to Sambhaji. In the second instance, the message is found in the midst of a letter from Ramdas to Shivaji. It is clear, therefore, that the authenticity of the message is not free from doubts.

But let us accept the tradition as such. We understand, then, that Ramdas wants, first, a "union among the Marathas." And secondly, as Ranade interprets it in one context (p. 53), Ramdas is looking for an expansion of the *dharma* or duty of *Maharashtra* (a large or unified state). Thus considered, the category *Maharashtra* did not imply any particular geographical region, namely, Maharashtra, the country of the Marathas, but a great or powerful nation. The unification of the Marathas was the first item in Ramdas's policy. This corresponds to the *Einheit* or unity for which Fichte made propaganda in Germany.³ The second item was the establishment of a large state. In other words, the territorial expansion of a Hindu state, under the auspices of the united Marathas may be taken to have been the goal of action recommended by Ramdas in the popular adage ascribed to him by tradition.

In another context (p. 172) Ranade explains *Maharastradharma* in quite a different manner. He considers it to mean the "religion" of Maharashtra, the country of the Marathas. This religion, again, is

¹ Text edited by K. N. Sane (Poona, 1915), pp. 6-7. To this and other books in Marathi utilized for the present paper my attention was drawn by Prof. S. N. Sen, whose help in the explanation of some words and phrases I acknowledge with pleasure. He is, however, not responsible for the views expressed here.

² By B. V. Bhat (Dhuliya, 1925).

³ *Reden an die Deutsche Nation* (1808), First Address.

interpreted by him to mean not the conventional religion of the Hindus, but the reformed and somewhat liberalized religion and morality as is alleged to have been preached by the "saints and prophets of Maharastra" in the days of Ramdas.

Since Ranade's interpretation or interpretations in 1900 the category *Maharastradharma* has been the subject of much controversy and historical, philosophical and sociological criticism. The diverse interpretations have been brought together in the treatise entitled *Maharastradharma* by B. V. Bhat (1925), which has been already referred to several times. An interpretation of a very suggestive character is that offered by Rajwade, according to whom *Maharastradharma* is neither to be taken as a category similar to Christian *dharma*, Mahomedan *dharma*, Jewish *dharma*, etc., nor as simple Hindu *dharma* (p. 56). He says that *Maharastradharmachi vyakhya Hindudharmachya vyakhyehun jast vistrita ahe* (the content of *Maharastradharma* is more extensive than that of Hindu *dharma*). He thus takes *dharma* in the sense of religion just as Ranade does. But while Ranade takes a reformist view of religion Rajwade takes the traditional, *Varnasrama* view. It appears that Bhat also, the author of the Marathi treatise, takes virtually the same orthodox view as Rajwade (pp. 411-456). This indeed is the *Leitmotif* of his thesis.

It is not surprising that *Maharastradharma* should have so many interpretations. Under our very eyes we notice that a corresponding European category has been passing through the same diversity of treatment. The French sociologist, Bouglé, for instance, is the author of a work entitled *Questce que l'Esprit Francais?* What is the French spirit (*Farasi dharma*)? And he offers twenty-five different definitions.

On an examination of the material as brought together in Bhat's book it should appear that the orthodox view is more in keeping with the facts of Maratha social history than the reformist view.

Maharastradharma, as thus interpreted by Rajwade, Bhat and recently Sardesai, becomes virtually nothing but Hindu religion as generally understood, *i.e.*, in the narrower sense of the term. It comprises (1) practices towards gods (*deva-sastrachara*), (2) local practices (*desachara*), (3) family practices (*kulachara*), and (4) caste practices (*jatyachara*).¹

¹ G. S. Sardesai, *The Main Currents of Maratha History* (Bombay, 1933), pp. 12, 65.

It is questionable, however, if we are justified in attaching either a reformist or an orthodox view of "religion" to the category *Dharma*. From the earliest times when the word *dharma* is used in Vedic and post-Vedic texts down to Hemadri's *Chaturvarga-chintamani* (c. 1300 A. C.) and still later down to Moghul-Maratha times (c. 1650) it is not possible to confine *dharma* exclusively to this narrowly circumscribed religious sphere. In the *Dharma-sutras*, *Dharma-sastras*, *Smriti-sastras* and *Niti-sastras*, the category *dharma*¹ is very comprehensive, implying law, justice, duty and what not although it comprises no doubt the four practices enumerated above and of course also the reformed modes of life. It cannot be taken to be identical with "religion" as understood by the folk, by the priests or by the moralists. If any European equivalent is to be sought for this Sanskrit term, perhaps the vague word, culture, civilisation, spirit, *Geist*, ideals, nay, "life" may be conveniently used. Anything and everything for which an individual or group stands and in extreme cases is prepared to die is virtually his *Dharma*.

It is this *dharma* of the Aryans, Hindus, Indians, etc., i.e., the life, culture, spirit, or ideals of these races that was "protected," "saved," promoted and expanded by the *Yugavataras* like Chandragupta Maurya and Skandgupta the Gupta in earlier times. The Rayas of Vijayanagara also became *Yugavataras* by functioning as the saviours and protectors of the same life, culture and ideals. In Ramdas's and Shivaji's *Maharashtra-dharma* likewise we are to see the life, culture and ideals of the Hindus as being first "saved" from foreign aggression and then promoted under benevolent protection.

It is now necessary to analyze *Maharashtra* in *Maharashtra-dharma*. By all means it is a territorial or regional concept. But are we to understand simply the geographical area for which the expression *Maharashtra* is used?

On the face of it, *Maharashtra-dharma* ought to mean simply the *dharma* of the territory known as *Maharashtra*, the Maratha country. In a sense it may not be wrong to take *Maharashtra* here as implying only this geographical area. But perhaps it might be considered more relevant and reasonable to take it as the name of a more extensive region. Here we have an instance of where "more is meant than meets the ear."

¹ On *Dharma* see "The Doctrine of Property, Law and Social Order in Hindu Political Philosophy" in B. K. Sarkar, *The Political Institutions and Theories of the Hindus* (Leipzig, 1922).

Maharastradharma is not to be taken as the *dharma* exclusively of the region Maharashtra or of the races and castes constituting the people (Maratha) living in Maharashtra. It is the *dharma* of the Aryans, Indians or Hindus of all regions. We are to understand by this category the eternal or *sanatana dharma* of the Hindus in the diverse regions of India. *Maharastradharma* = *Hindurastradharma*.

When Ramdas exhorts Sambhaji to propagate and expand the *Maharastradharma*, we are to understand that this great saint of Maharashtra wants Shivaji's son to hold forth as the champion, embodiment and missionary of the Hindu *dharma*, protect this culture of the Hindus from non-Hindu and anti-Hindu attacks, nay, march on conquering and to conquer in regions where Hindu culture is being menaced by non-Hindu and anti-Hindu aggressions. Ramdas is not preaching anything short of the aggressive nationalism of Fichte.

Ramdas is speaking as a Maratha to a Maratha. To him naturally for the time being Maratha and Hindu are virtually convertible terms. The men and women of Maharashtra, the Maratha *antyajas* (lower castes), saints, Brahmans and all other occupational and social groups are nothing but Hindus. And in his "geopolitical" perspective the Hindus are for all practical purposes all to be found among the Maratha Brahmans, saints, *antyajas* and other socio-professional groups or castes. Sambhaji is therefore to appear throughout India as the champion of Hindu *dharma* determined to carry forward its expansion (*barhwawa*) in all directions.

The local or geographical colouring associated with the expression Maharashtra in *Maharastradharma* should not by any means mislead anybody in regard to its import as having bearing on the Hindus of all India. Ramdas is not addressing his message to a Rajput. Nor is a Rajput or, say, a North Indian saint, poet or patriot (like Bhushana) trying to inspire a Maratha ruler with a call to duty. That is why the pan-Indian category of, say, *Bharatadharma* or *Daksinidharma* (Deccani *dharma*) or *Aryadharma* has not been employed. It is as a Maratha patriot that the saint Ramdas is reminding Sambhaji of the great task that lies before him, and no regional category can possibly be more normal and natural than that about the land in which he is born and bred, the land which has already shown the way to *Hindwi Swarajya*.

It is to be understood, besides, that the pan-Indian category which we use so glibly in the twentieth century was unthinkable in the seventeenth century. Moreover, the exploits of the Marathas which

subsequently rendered them the virtual rulers off and on over the most diverse regions of India thereby enabling the emergence of a pan-Indian Hindu states-system could not have been foreseen by Ramdas or even by Shivaji. Indeed, it is perhaps to the realisation of the dream or ideal of such a Hindu Empire or states-system extending as it should over all India that Ramdas is spurring his prince. It is when the duty of *Maharastradharma barhwawa* has been done into life that the pan-Indian Hindu states-system would come into being, thanks, it might be dreamt of, to the glorious military feats of a son of Maharastra. This sort of local pride can be honourably credited to Ramdas and it is this sort of local patriotism to which Sambhaji is being incited.

It is a political message, pure and simple, that is embodied in the wish, command or exhortation, *Maharastradharma barhwawa*. Sambhaji understands and Ramdas means that, situated in the Moghul milieu as the country is, the message involves two equations, negative and positive.

Negatively, the command=remove the enemies of Hindu culture. Positively, it=carry forward the *digvijaya* of Hindu culture, which is tantamount to the expansion of the Hindu state.

The message of Ramdas is thus ideologically akin to and sociologically identical with, the *Aitareya Brahmana* (VII. 15) cult of *charaiveti* (march on) for Hindu culture of which the thousand and one expressions have been encountered in the diverse regions of India all through the ages. Altogether, the political philosophy of Ramdas, as exhibited in *Maratha tituka melwawa*, *Maharastradharma barhwawa* implies in plain words understandable to Sambhaji and his compatriots nothing but the "*digvijaya* or expansion of the Hindu Empire or states-system under the auspices of the Marathas." And since (1) Hindu=Maratha and (2) Maratha=Hindu, the two messages of Ramdas combined imply more concretely the expansion of the Maratha Empire. We are to understand that in Ramdas's survey of the Indian "geopolitics" none but the Marathas are in a position to protect and propagate the *dharma*, culture, spirit, *Geist* or ideals of the Hindus. It is nothing but extraordinary political insight and dare-devil mentality of the most virile type that can conceive and promulgate such a fruitful *sutra* for the guidance of a *vijigisu* (aspirant to conquest). Ramdas does not perhaps know the Kautalyan categories of the *mandala*-complex, but he has carried India on his

shoulders over to the next higher flights of constructive statesmanship. The jump from Kautalya to Ramdas must, however, be considered to be tremendous.

Such a jump is, however, not unparalleled in the world's political speculations. We may recall the French chauvinist of the early fourteenth century, Pierre Dubois,¹ who in his *De Recuperatione Terre Sancte* (1307) was inspiring his prince Philippe le Bel with extraordinary ambitions for France, little as it was. Ramdas's dream of an Indian empire,—a *Chaturanta* or *Sarvabhauma* state,—under the Marathas naturally in substitution of the Moghul, Tamra, Mlechchha or Yavana Empire may be compared to Pierre Dubois's conception of the French Empire in Europe in replacement of the Holy Roman Empire. It is worthwhile to note that his French treatise deals with the "recovery of the Holy Land," and naturally, the crusade against the enemies of Christendom. It is just such a crusade in order to recover one's *dharma* that Ramdas stands for.

Another more celebrated dream may be remembered in this connection. That is the dream of Dante about the universal empire as developed in his *De Monarchia* and as often referred to in the *Divine Comedy*. That Italian conception of the fourteenth century furnished, *en passant*, as it is, with the idea of a *Veltro*, the Messiah or the Deliverer, corresponds to the eternal Hindu doctrine of *Pax Sarvabhaumica* (peace of the *Sarvabhauma* or world-state). It is in the Dantesque world-empire that students of Maratha political theories, pious wishes and ideals can see a natural analogy of Ramdas's *Maharashtra-dharma barhwawa*. Ultimately, it is interesting that we find ourselves in the conception of *maharashtra* as equivalent to a "large" or "great" state, *i.e.*, an empire, *e.g.*, the *Sarvabhauma* or *Chaturanta* monarchy of traditional Hindu political philosophy.²

In the atmosphere of this Maratha cult we are easily reminded also of the *Prince* (1513) of Machiavelli (1469-1527). The *imminente pericolo delle usurpazioni straniere* (imminent danger of foreign usurpation) of which the Italian treatise speaks is the fundamental consideration with Ramdas and the other saints. The very title of the last chapter of the *Prince* is an exhortation to liberate Italy from the Barbarians (*Exortazione a liberare l'Italia da Barbari*). It is the

¹ F. J. C. Hearnshaw (editor), *The Social and Political Ideas of Some Great Thinkers of the Middle Ages* (London), Chapter on Pierre Dubois.

² For the doctrine of *Sarvabhauma* see Sarkar, *Political Institutions*, etc. (Leipzig, 1922), pp. 222-226.

war of self-defence for the people and culture of Maharashtra that furnishes the moral inspiration not only to these saints but also to Shivaji, constituting thereby the bed-rock of *Hindwi Swarajya*.

It is very important to observe that in Ramdas's formula as presented in this message or in other writings of his, *e.g.*, in the *Dasabodha* or elsewhere no prejudice against or ill-will towards Islam as a religion is perceptible. This is a remarkable feature of Ramdas's mentality. He speaks of *Aurangya Papi*, of Aurangzeb the sinner, but he is vehement only against the tyrannies perpetrated on the Hindus and their men, women and institutions by this Moslem, Mlechchha or Yavana monarch. Ramdas's ire is not exhibited against Moslem mosques, Moslem men and women, and Moslem doctrines. It is a war against tyranny and a struggle for freedom that Ramdas is engineering in and through his teachings. Thus considered, he is essentially secular and territorial in his political views. A state in which the Hindu is no more discriminated against than the Moslem is implied in his conception of *Maharastradharma barhwawa* as in everything else he propagates in regard to the deliverance from the horrors of the *Kaliyuga*.

The concept of unification of all the groups, communities or castes within the race or the people speaking the same language is a brilliant contribution of Ramdas to Hindu politics. He is to be appraised as perhaps the first conscious exponent of linguistic nationalism in India. In the annals of *Artha*, *Dharma* and *Niti Sastras* down to the middle of the seventeenth century Hindu political philosophy is hardly in a position to produce a single *sutra* in this strain. With Ramdas Hindu *Rajaniti* makes its *début* in an altogether novel domain.

The doctrine of *Maharastradharma* is regional or territorial just as that of *Maratha titu* is racial or linguistic. As promulgator of the *Maharashtra dharma* cult Ramdas is likewise introducing an altogether unknown alphabet into the *Artha* or *Niti Sastras* of the Hindus. Not that territorial patriotism as a fact was unknown in Hindu history previous to Ramdas. Rather, the factual state-systems of the Hindus from the earliest times were sometimes racial but mostly regional or territorial. It is often round race-groups or linguistic nuclei but oftener round territorial units that the political *shaktiyoga* or *parakrama* (energism) of the people manifested itself. But it is questionable if it is possible

to cite from the vast mass *Artha*, *Niti* or allied texts any passage which can approach the doctrine of *Maharasthadharma* as a deliberate and consciously designed promulgation of a territorial patriotism.

While assuming this position we do not by any means overlook the consideration that the eternal Hindu doctrine of *saptamga* (the seven-limbed organism) includes *rastra* or territory as a limb. The territorial concept is organically bound up with the most traditional theory of Hindu politics. But even in this theory we are to see nothing but a statical analysis of a societal complex, the state. The doctrine which exhibits the interdependence of the seven limbs on one another has certainly a value of its own. In the doctrine of *Maharasthadharma*, however, the territorial unit, the region or the *rastra* is posed in its solitary greatness and is enabled to tower above every other factor of societal organization into an extraordinary prominence. This isolation of the regional or territorial unit in the political consciousness must be considered to be something unique in Hindu political theory. By contributing the doctrine of territorial nationalism as a war-cry Ramdas has carved out for himself a position of paramount significance in the world of political speculation. In mankind's history of nationalist philosophy Ramdas, as the creator of these two epoch-making categories, should be treated as a forerunner of Herder (1744-1803) and Fichte (1762-1814) the prophets of nationalism in Europe.¹

¹ J. Baxa, *Einfuehrung in die romantische Staatswissenschaft* (Jena, 1923); Herder, *Saemmliche Werke* (Berlin), Vols. XIII and XVII; Fichte, *Reden an die Deutsche Nation*, First and Fourth Addresses; R. E. Ergang, *Herder and the Foundations of German Nationalism* (New York, 1931); B. K. Sarkar, *From Herder to Hitler* (Calcutta, 1933).

A PRELIMINARY REPORT OF THE EXCAVATIONS AT KAMENG (MANIPUR), ASSAM

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The pre-history of Assam is of great importance to the students of ethnology and archaeology but unfortunately very little work has yet been done in this field. The various types of celts collected from different sites and at different times being generally of the shouldered type, suggested the extreme likelihood of Assam being a route of migration of peoples of the Mon-Khmer Branch. In fact, its pre-history is likely to show connecting links between North-East India, Burma, Malay Peninsula, further East and even up to the Pacific. The comparison of the Mohenjo-Daro stone pieces with the chestnut pillars of Assam shows the likely antiquity of ancient cultural connections. On the strength of the discovery of Notling and Swinhoe at Yenang Yöung in Upper Burma we can assume the possibility of finding some day a Paleolithic Culture, coeval or posterior to Burma finds, in Assam. All that we know about the Neolithic age, though few and fragmentary, is represented by a few megalithic monuments and three types of celts¹ which are as follows:—

(1) Having a long and narrow shape exactly like an isosceles triangle which bears close resemblance to those found in the dolmen graves of south India²

(2) More or less rectangular in shape, hafted "between two layers of wood lashed together" as is still found in Polynesia. It at once suggests an important problem of cultural relation between India and Polynesia.

(3) The widely distributed shoulder celt, the prototype of the shouldered hoe, used now-a-days by the Khasis of Assam. It is undoubtedly introduced by the Austro-Asiatic races.

As to the megalithic monuments of Assam, it should be worth while to note that its importance is gaining ground with the progress of researches. But whence and by whom these have been introduced in India or whether these are indigenous to India—these are some of the problems that are baffling scholars to solve. The monoliths and dolmens that are found at Dimapur, in Jaintia Hills as well as those in the Naga Hills offer interesting affinities with the similar erection made by Mundas, Hos in Chota Nagpur and Singbhum and Porojas in the Jaypore Agency of the Madras Presidency on the one hand, and South-East Asia, Madagascar, Sumatra on the other.³

¹ Hutton, J. H., "Prehistory of Assam," *Man in India*, Oct.-Dec., 1928.

² As for other affinities, reference will, however, be made in this connection to Dr. Hutton's paper on "Naga Chank Ornaments of South Indian Affinities," *Man*, Vol. XXX, p. 80.

³ Van der Hoop—Megalithic Remains in South Sumatra. *Vide* also Heine-Geldern, R.—Die Megalithen Südostasiens und ihre Bedeutung für die Klärung der Megalithenfrage in Europa und Polynesien. *Anthropos*. XXIII (1928), and also the highly interesting article of Mon. H. Neuville entitled "Megalithes abyssins et megalithes indiens," *L'Anthropologie*, Tome XLII, Nos. 5-6.

Such a vast area of distribution has added much* complexities to this problem specially in regard to the solution of its precursor. But, be that as it may, Dr. Hutton's suggestions that the Mon-Khmer people is mainly responsible for this is worthy of much consideration.¹

Thus the tract on which are situated the old mountainous roads connecting India and Further India would be of still greater importance. Such a tract is Manipur which has been the meeting-ground of Old Hindu, Burmese and Chinese civilizations from time immemorial. But unfortunately very little excavations have yet been attempted. In the course of our ethnographic work, we found a typical highly polished neolithic celt from a field near Imphal. This is, however, not of the shouldered type; on the contrary it resembles the non-shouldered Naga celt and is rectangular in cross-section. This along with the survival of a pre-wheel pottery and wheelless trailor shows likelihood of the beginnings of Manipur culture harking back into the Neolithic. The site excavated does not, however, seems to be very old though decidedly pre-British containing in its upper layers relics of Sino-Burmese culture-contact. Till the excavations are completed up to the lowest levels its antiquity cannot be judged. The iron spear-head, the primitive pottery and the crude bricks tend to show that we have to deal with an ancient type of culture.

In July, 1932, the first informal excavation in the Manipur State was begun which yielded some interesting materials. The site chosen for excavation was situated in the village of Kameng which again is situated on the banks of the hill-stream Lwangli, about 9 miles from Imphal in the north-west of Manipur valley about nine miles from Imphal and is situated on the banks of the hill-stream Lwangli. On the east and south-east of it lies the Langol Hill.

In an early seventeenth century manuscript, Langol-Chingoirol, there is some reference to this name though it does not occur in the manuscript of Poireiton Khunthokpa which, however, mentions that the valley in this place was first settled by colonists from some far-off countries. Sir James Johnstone refers to a Kameng people who are said to have been the descendants of some original Chinese soldiers who invaded the country about 1250 A.D. and taught the people brick-laying and silk-culture. In modern Manipuri language Kameng-chatpa generally refers to printed silk cloth. Thus, we find that the site very possibly may contain relics of Chinese occupation and may also unfold vestiges of the ancient capital of the early Manipur settlers.

It being the rainy season, it was not possible for us to proceed with the excavation work, so we had to suspend digging when we reached up to a depth of four to four and a half feet from the ground level. It seems that most of the articles at these beds found were interred along with the ashes of the dead body.

Some of the finds such as the smoking pipes, coins, and earthen beads do not, however, belong to the cremation-ground area. Generally, in the cremation ground we found water pots, dishes, cups, ornaments and sometimes weapons probably in the case of soldiers. The spear-heads and tails were also found in the cremation-ground area. Cloths and other articles of everyday use seem to have been interred along with the ashes. This is evidenced from the signs of thin layers of red lacquer and matted soil resembling a basket. It has also been lately reported that at least in one of the Loi villages manuscripts too have been found buried and they are preserved

¹ Hutton, J. H., "Prehistory of Assam," *loc. cit.*

in the following manner, *viz.*, by wrapping up in Leihoura—a leaf that looks somewhat like the plantain leaf but resists the action of the soil, with a coating of Khe—a water-proof varnish similar to Japan-lacquer and obtained from the sap of a tree of the same name. In order to make the packet quite secure the process is repeated three or four times; and the packet is then placed in an earthen jar with a cover and then buried.

From the top of the Luwangjing Hill to the open space on the north and north-west of the village traces of another important village site were unearthed. This site also yielded some pottery. The ingredients used in manufacturing these pottery are quite different from those found in the cremation ground because in the former it is not uncommon to meet with chips of an ash-coloured pottery containing granulated sand-stone and small particles of quartz, while in the case of the latter, the pottery found is of ordinary clay. In one of the corners of this open land there is an area of waste land where if we dig six to eight inches deep, chips of bricks and pottery may be found here and there but unfortunately the spot in question is a paddy field owned by some private persons. The chips of bricks of that locality are very similar to those found on the southern foot of the Langol Hill. The pottery of Manipur is of unique interest as showing the survival of a non-wheel using area. The primitive tournette which is now-a-days met with is of a very crude type. It consists of a circular piece of wooden plank of about eighteen inches in diameter and is placed on one of the knees of the workman who sits cross-legged on the ground. This solid wheel is slowly turned with one hand and the clay placed on its top is shaped with the other.

Three different types of beads were found of which one is of pure quartz with the hole bored beautifully at the centre. The second and the third type are of terra cotta, one being of ash colour resembling a sand-stone, while the other is a piece of ordinary clay. The second type might have been used as dragnets though at present ordinary metal weights are used.

The other interesting finds are iron spear-heads resembling more the type found in South Indian dolmens than those actually in use in this area. The types of pottery are also interesting as being mostly of archaic features. None of them is in common use now-a-days. On the other hand the presence of porcelain shows strongly the Chinese influence.

In conclusion, it may be noted that the chief object of this brief report is to bring to the notice of both prehistorians and archaeologists the importance and richness of the long-neglected prehistoric sites on the borders of Assam and Burma. It is to be hoped that a systematic excavation may reveal many interesting data concerning the long-lost pre- or proto-history of Assam.

WORLD EDUCATION CONGRESS

The World Education Congress was opened at Oxford on Monday the 12th August with a series of meetings in different parts of the city. Lord Halifax (Lord Irwin), Chancellor of the University of Oxford, welcomed the delegates.

Visual education, free school and kindergarten, the health of school children, the entrance to Secondary schools and training of teachers were some of the topics that were discussed at the Conference. Mr. Fred Manders delivered his presidential address, some extracts of which are reproduced below from *The Manchester Guardian* :—

It is now twelve years since the World Federation of Education Associations had its birth. The representative educators of many nations who brought it into existence set before themselves a great and noble objective. Put concisely, their aim was to promote goodwill and mutual understanding between the peoples and to make a lasting contribution to the cause of peace through world co-operation in education.

They saw in the world around them numerous instruments for the prevention of war, in the form of international law; pacts, alliances and diplomacy; international courts and the League of Nations. They appreciated to the full the purpose and importance of such instruments, and, in particular, recognised the beneficent potentialities of the League of Nations as a means for the peaceful settlement of international disputes.

But they conceived, and I think rightly, that these things, although important, were not sufficient in themselves to remove the root causes of international discord.

How sure were the instincts of our founders has been demonstrated during the passage of the years. We meet to-night at a time of considerable disillusionments; confidence in collective instruments for the prevention of war has been shaken, and it is now clear that hopes placed on mere machinery, were set too high. "The Parliament of man, the Federation of the World" still belongs to the region of poetry: the world super-state, to which all national sovereignties shall subordinate themselves as yet has arisen only from the materials of idealism.

The hard fact of the world to-day is the reassertion of nationhood—the reassertion of the right of the individual nation to determine its own destiny and to decide for itself what measures are necessary to safeguard it. At the same time new conceptions of the nature and purpose of a state are developing upon widely divergent lines, and are increasingly influencing the relationship of peoples with one another, while racial prejudices continue to constitute an obstacle to the comity of nations. Unless existing conditions can be removed, or substantially modified, and a greater and more universal sense of community and good will developed throughout the world, no machinery set up can offer a firm promise of permanent security. The League of Nations cannot be more than the Nations of the League, and can only be made to fulfil its highest purpose by people possessing an attitude of mind which is ready to relinquish ancient prejudices in favour of a new outlook.

It was precisely in the development of this new outlook among the nations that our founders believed that educators, co-operating on a world

basis, might hope to play a helpful part. They set out to establish throughout the world an educational probity which in time would lead to a change of mind, a new disposition towards international amity, without which the best worded treaty or agreement will be a mere scrap of paper.

If I have correctly conceived the aim and mission of the World Federation, its members have voluntarily assumed a great and serious responsibility. The educational method of contributing to the improvement of international relationships, involving, as it does, changing the mental habits of the world, must necessarily be a slow one. It will be a process of evolution, not of revolution.

If success is ultimately to be attained we must proceed upon sound and practical lines. Mere idealism, however eloquently expressed, will not take us far. The educator must firmly resist the narcotic of mere rhetoric and with complete frankness, sincerity and realism examine the materials upon and with which he must work.

There must, from the outset, be a frank recognition of the fact of nationhood, and its complete compatibility with a sense of world community. We can no more shed our sense of nationality than we can rid ourselves of our skins, nor is there any reason why we should desire to do so. This hall to-night is full of men and women who love their country, but they do not on that account, like John Randolph, the Virginian, allow their patriotism to end at the boundary line of their own state. Deeply rooted in the love of their own land, they are able to rise above national limits in a spirit of service to humanity as a whole. That, to my mind, is the right conception of the relationship between nationalism and internationalism.

The practical problem of peace is the problem of adjusting conflicting outlooks and interests among differing nations. Its solution calls, in particular three things—understanding, appreciation and sympathy—all of which can be developed in some measure through education. Let it be clear that I use the word “understanding” in a scientific sense. We need to grasp the facts concerning the social, political and economic movements of the races. Without a scientific attitude and informed minds we cannot hope to escape from the prejudice and bias which lie at the root of much international misunderstanding.

From scientific understanding is but a short step to appreciation—to the realisation that race or nation has its own contribution to make, and that through its art, literature, and learning it can bring its own special gifts to the treasure-house of culture which is the inheritance of the whole world. “God has written one line of his thought upon each people:” these were the words of Mazzini, the great Italian patriot, and they express in terms of picturesque wisdom the fact that each nation has its own inherent characteristics and qualities which are of distinct value to humanity.

But although appreciation can be developed on the plane of intellect, sympathy can only be developed through the associated life of men. The one is of the mind, the other is of the heart—actual contact is necessary for its full fruition. For that reason we need to bring the nations more closely together by travel, interchange of visits, exchange of professors, teachers and students, by summer schools and such gatherings as these. Previous experience of each other has taught us that although the nations are wonderfully different, they are also, in many human respects, wonderfully alike. Through education we can hope to comb out a host of common virtues, tastes and ideals which will tend to link together peoples however

diverse in race, colour, religion and general philosophy. That is the aim of our Federation—it exists to mobilise education in the service of humanity at peace.

But although probably the largest in membership the World Federation is by no means the only international organisation of educators claiming among other things, to work for peace. Up to the present there has been all too little contact between us, and all too great a disposition for each to cling to its right of self-determination as tenaciously as the nations themselves.

It has always appeared to me that our influence has thereby been diminished. Our appeal for a greater sense of community among the nations must lack somewhat in sincerity, and fail to carry complete conviction, unless we can demonstrate to the world our own willingness and ability to develop a sense of community with one another. In this matter we are dwellers in glass houses, and our most admirable precepts will be vitiated by a bad example.

Our efficiency will also suffer if there is overlapping of function, or lack of co-ordination in our efforts—still more so if there should be any element of competition between us either for membership or influence.

It was with a cordial desire to join hands with other international bodies working for the same, or similar ends that the World Federation at Dublin two years ago decided to make contact with the International Federation of Teachers' Associations, and the International Federation of Associations of Secondary Teachers. The first-fruits of those contacts were decisions to organise the congresses of the three bodies this year in Oxford at the same time, and to appoint representatives to discuss how far it might be possible to go forward together in the future.

Our organisations are great and important, and there have been good reasons for their separate growth. But the interests of Education and Peace are still greater, and amply justify a patient and determined attempt to find a co-operative foundation for future effort. If it be at all possible, let us join hands in a great cause, and agree to go forward together on a mission than which there can be none nobler under Heaven—the mission of cross-fertilising the minds of the peoples of all nations with ideals of goodwill, friendship and lasting peace.

Arts, Letters and Sciences

Indian and East Iranian Pottery.

The discovery of the Indus Valley civilization ranks as the most revolutionary contribution to the history of human culture in modern years. Prof. V. Gordon Childe in a discourse on the above subject tries to establish some similarity between certain aspects of ancient Indian ceramics and those of Sumerian or Egyptian civilization of the Pyramid Age in the *Ancient Egypt and the East*. The author observes:

"The discovery of the Indus civilization may eventually rank as the most dramatic and revolutionary contribution to the history of human culture made in the current century. In the III millennium B.C. the Indus valley was the seat of a complete urban civilization fully the peer of those of Sumer or of Egypt in the Pyramid Age. The newly discovered centre of city life was already in contact with Mesopotamia, and thus directly contributing to the formation of the cultural tradition which we inherit. Moreover, its civilization was based upon the same fundamental discoveries as the Sumerian and Egyptian, but these were elaborated in a thoroughly individual and, indeed, already Indian way. In the following notes on certain aspects of early Indian ceramics I hope to illustrate the last two points—to emphasize the thoroughly individual specialized character of the newly discovered civilization and to define the problems raised by its underlying kinship with the more familiar cultures of the Near East.

To prove in the first place the underlying unity in ceramic technique between India and Mesopotamia it suffices to refer to an illuminating study by Dr. Mackay. He has pointed out that several technical processes employed today by the village potters of Sindh and the Punjab can be traced already among the prehistoric potters of Mohen-jo-daro."

Russian Exhibition.

The following account of the exhibition appeared in the *Journal of the Royal Society of Arts*:

"The impressive Russian Exhibition at 1, Belgrave Square, is to remain in being till July 13th. A remarkable assortment of works of art and craft has been assembled by the courtesy of owners of many nationalities.

There is a good deal to astonish the visitor, and on the ground-floor a collection of icons has been brought together which can only provoke the purest amazement and pleasure. Some of the finest of these paintings are obviously first cousins to Italian primitive art.

The Pellegrina pearl on the first-floor, the pearshaped pearl that is supposed to have belonged to Cleopatra, is insured for £20,000. Its sister was the pearl said to have been dissolved to make a drink for Anthony. Be that as it may, the Pellegrina and the other chief jewels in Room 6 make a display which, if it is not primarily artistic, is at any rate historically interesting, and of a kind one cannot see every day. In the same room are many examples of the skill of Faberge, who conceived the fascinating idea of specializing in luxurious nick-nacks for kings and queens to give each other as presents.

Indeed, three-quarters of the exhibition are associated with the Romanoffs. Their portraits hang on the walls ; we are shown the porcelain off which they dined, and on the third floor are some of the eighteen thousand dresses that swelled (quite the correct verb) the wardrobe of the Empress Elizabeth : one per day for half a century. The elegance of their capital is best shown by some of the topographical water-colour drawings ; and the kind of atmosphere that was breathed by the people in Tolstoy's novels clings faintly to the charming wedgwood-like room on the second-floor.

It is fitting that the art of the Ballet, which owes so much to Russia, should be represented : many designs for stage sets and costumes have been hung, including, of course, characteristic examples of Bakst.

The receipts from the exhibition are to benefit sick and destitute Russian exiles in England. The object is worthy, and the enterprise of unusual interest : for the sake of the icons alone everyone who cares for beautiful things should be ready to pay his half-crown."

China's Ministers of Beauty.

In a discourse on Chinese Art, Sister Daya observes in the *Message of the East* :

" A mis-stroke, for an artist, is not a very serious catastrophe if he happens to be of the West. Work can be wiped out and done over again, and there are few artists indeed who arrive at the goal of completion without producing a series of metamorphoses in their subjects, akin to those the worm goes through in becoming a butterfly. With the ancient Chinese artists, however, there could be no false stroke, or if there were one, it would have to remain unaltered. For his " canvas " was not canvas at all, rather it was silk or a porous paper which showed every mark and retained it permanently. Thus, at the very start, hand and eye had to be one, and the vision single ; in fact the artist had to be far beyond the groping, experimental stage in regard to the working out of his concept. " The Chinese artist," comments Miss Hackney, " had to have a complete conception to the minutest detail of what he wanted to do, before putting brush to silk. He had to ' sketch it out with his brain ' beforehand, as an ancient Chinese painter once tersely phrased it." Naturally this called for a memory made practically faultless through prolonged training in visualization. Instead of looking without the Chinese master looked within, not only for form, color and composition, but for the movement of life as well.

Even to fix in one's mind the image of the most simple of objects requires command of the lower levels of concentration. Think, then, of the heights attained by these wonderful old Celestials who could out of their own mental content reproduce, with what sincerity and how exquisitely, the running stream and the flowing cloud and the relationship between them ! "

The Victorians and Their Books.

Mrs. Amy Cruse (the clever writer of a study called " The Shaping of English Literature ") has given us a delightful volume, dealing more with readers than authors. In it we discover what books people read in Victorian days, " and how their reactions influenced the future output."

We can imagine how the making of this book, with the endless necessary references to literature and papers of the period, entertained Mrs. Cruse, who is quite obviously a great reader herself. She is to be congratulated on having drawn a charming, truthful, and informative portrait of popular reading during the first fifty years of the Queen's reign. Much of the material dug out of the archives of the past by her painstaking hands is extremely valuable, and the volume is certain to be consulted by students in the future.

The Victorian Family.

This is no dry-as-dust record; the author has a light and entertaining touch, and she pictures for us very skilfully a household of the upper middle class—a class which was rapidly rising in importance at the time of the Queen's accession. Father by the fire, in the solidly equipped room, Mamma with her worsted work opposite him, Caroline the eldest girl, just engaged to the dark-whiskered Edward.

An amusing account is given of the love of Papa for "Pickwick". After Edward, a great reader aloud, has finished one of Mrs. Hemans' touching poems, father became restless:

"Here, let's have some Pickwick now," he said; and Edward, with brightening eyes, took the slim green number from his hand. Caroline's eyes brightened too, for she, with thousands of other people in England, was following the career of the stout little spectacled gentleman and his lanky cockney serving man with keenest interest. There followed a delightful half-hour, with peals of laughter from Papa and Edward, and soft lady-like titters from Caroline. Mamma set her lips and tried to think of the Rev. Josiah Banks' last Sunday's sermon.....

Later, when Mamma went down to the kitchen, she hopes that her servants are busy with the tracts she has given them (including that soul-stirring one by Banks, entitled "To-morrow You May Wake Up in Hell,") but when she reached the basement she heard shouts of laughter, and opening the kitchen door, saw Jane, the housemaid, with the obnoxious number of "Pickwick" in her hand, reading aloud to the cook and Henry the boot-boy.

Dickens.

There is an excellent chapter on Dickens, and it emphasizes the great influence that young man had* (he was only twenty-four at the time that "Pickwick" appeared), over the boys and girls of the land. Dr. Arnold complained that his pupils showed to an increasing extent the fault of childishness, and this he severely attributed to their reading 'a great number of exciting books as "Pickwick" and "Nickleby." The whole nation was upset when Dickens killed Little Nell in the "Old Curiosity Shop!"

Macready, the famous actor, said that he opened the November number and saw one print in it of the dear dead child that gave a dead chill to my blood. I dread to read it, but I must get it over.

Are there any such books now? I paused in this review to ask a younger visitor. "No, because we have too many novels," was the interesting but hardly accurate answer.

The Poets and their Readers.

One of the most attractive sections of "The Victorians and Their Book" is devoted to a consideration of poetry in the forties, fifties, sixties. We are reminded of the hosts of ardent Byron-worshippers. It is odd to remember that the trio of Tennysons—Frederick, Charles and Alfred—looked on him as the king of poets.

Read Ouida, read Miss Braddon, and there, as Mrs. Cruse points out, you find many heroines who revel in the romantic creator of "Childe Harold" and the rest. Good Miss Charlotte Yonge, however, regarded the poems of Byron as mischievous, and would not allow the heir of Redclyffe to enjoy them!

There are some interesting things said about Wordsworth and his vast influence on Victorian readers, about Tupper and his large public, and about Mrs. Hemans, "read and praised and almost revered." Then came Tennyson's great vogue, and he gave the city folks a fresh sense of the beauty of Nature, and taught even the country-dwellers some things they did not know ("The cedar spreads his dark green layers of shade," quoted Mr. Holbrook from the "Gardener's Daughter," "Capital term—layers—wonderful man.")

In Oxford, as Professor Mackail pointed out in his "Life of William Morris," the enthusiasm that prevailed about the "divine Alfred" at the time of "In Memoriam" is hard to understand in these more prosaic, crowded days. Followed Browning's popularity—slow in starting, with the puzzling early poems, but eventually triumphant. Who does not remember the Browning Societies that were run in every other small town up to the nineties? Some still survive.

Favourite Books still.

Among the favourite Victorian books that are still, happily miraculously, favourites, we hear a good deal of Mrs. Stowe's "Uncle Tom's Cabin." Thousands of copies of this story are still sold every year. Lady Frances Balfour, writing only a few years ago, said:

I hear the criticism of today on its vulgar style and its melodrama; I keep silence even from good words. It did its work. A woman's pen, under divine inspiration, touched the iron fetters; the rivets fell apart, and the slave, wherever he cowered, went free.

Mrs. Cruse does right to emphasize the great debt that Victorian readers owed to books from America (which is the title of yet another of her graceful and entertaining chapters).

As Sir William Robertson Nicoll wrote:

At a time when Browning, Carlyle and Tennyson were proscribed by reason of their price, I was busy reading Longfellow, Lowell, Emerson, Hawthorne, Oliver Wendell Holmes and many others. To this day their books have a wonderful power over me. The scent of roses still hangs about their names.

Emerson, it is safe to say, influenced some of the most brilliant minds for long. When Nicoll in the War days was at a luncheon given to Lloyd George, then Prime Minister, by the then American Ambassador, Mr. Walter Page, he records that he kept thinking of

Emerson's great and haunting lines, so finely expressive of America's true spirit:

Though love repine and reason chafe
There comes a voice without reply ;
'Tis man's perdition to be safe,
When for the truth he ought to die.

Few of us, probably, are setting down how we were affected by "The Forstye Saga".....how we wrestled and overcame in an encounter with Mr. Stephen Spender.

The writer who attempts to picture the reading of the Georgian Age will indeed have his or her work cut out. Nowadays one has only to observe one's companions to see how books are galloped through and forgotten. It is hard, very hard, on this era of many sensations to carry long remembrance of a book in one's memory, though the great ones do make their mark.

We hope we have said enough about Mrs. Cruse's vivid and lively work to send many readers to it. Old people, real unashamed Victorians especially, will be pleased with it.

(C. Miles—*Great Thoughts.*)

Haunts of the Famous.

We go roaming again but in "Shadows on the Road," by Mercedes Gallagher Parks (Allen and Unwin), we aim neither for the glorious country-side nor after the ideal town, but follow our admirable guide on a series of pilgrimages to the Haunt of the famous.

Jane Austen, Scott, Beethoven, Saint Francis, Byron, Mozart, Horace Walpole—to the spots made famous by these and many others this book takes us. It is daintily written, it is enthusiastically written; I find myself wondering whether the author is American, for such devoted homage to the shrines of the great is slightly foreign to the more phlegmatic English temperament. Not that there is anything banal in this hero-worship, Miss Parks having contrived to go to the right places and yet see them from an unusual and decidedly original angle. Thus, in visiting Jane Austen's place of residence, she also gives us an unforgettable picture of Winchester, making us realise the beauty and "atmosphere" of that historic town anew.

Then she strays delightfully from place to place and when we reach Berkeley Square of London, gives us the happiest of dissertations on Horace Walpole, speaking of him as "Horry" with ease and familiarity, for all the world as though that "high priest of platonic friendship" were quizzically smiling at her elbow. It is a natural transition from Walpole to the continent where we switch over to memories of Frederick II, of Haydon and Schubert. So to Vienna with a delicately sympathetic study of Beethoven. Then, prefacing the story of a lesser hero, Johann Orts "the vanished Archduke," nephew of the Emperor Francis Joseph, comes the sort of description which reveals this author's gift for discovering unrecognised spots of beauty or distinction:

"Immediately to the east of Salzburg is.....the undiscovered paradise of Central Europe..... No travel agencies have proclaimed its beauties in shrilly coloured posters. Yet here, in the very middle of things, and within

easy reach of both Munich and Vienna is one of the prettiest, most attractive, and most unspoiled country-sides in Europe, whose natural sites are second to those of few regions in the world, and whose people are simple, gay, friendly and charming. By a blessed and unexplained dispensation of fate they have kept their own quaint way of living and their own picturesque and distinctive dress The country-side has that almost incredible prettiness which, outside of Christmas cards and book illustrations, is only to be found. I believe, in two countries in the world: Austria and England..... Things have not just grown as they are because they could not help it, as they appear to do in England, but they have often been put there because the peasants like to see them looking neat and pretty. So there is much more decorativeness than in the English scene.....Yet another contrast... ..is that the English country.....seems planned for play; the Austrian for work."

Miss Parks writes equally well of even New York, taking us there, quite astonishingly, to the Church of St. Francis of Assisi. Of the haunts of Byron, Durer and Shelley one would expect her to be eloquent, nor does she disappoint. It is a pleasing pilgrimage this following of the shadows on the road under her kindly tutelage.

We are reminded again of Jane Austen in "Six Portraits," by Isabel C. Clarke (Hutchinson), a most satisfying and engrossing book. Those who are interested in the lives of literary figures will read every word of this book with avid interest and at the end wish Miss Clarke—despite the industry revealed in this bulky volume—had kindly increased the number of characters in her gallery. The portraits are of George Eliot, John Oliver Hobbes (Mrs. Craigie), Mrs. Oliphant, Katherine Mansfield, and Jane Austen.

Madame de Stael.

The most interesting picture is that of Madame de Stael, that woman of abounding vitality, extraordinary friendships and titanic persistence who was the bane of Napoleon's existence. Again and again he banished her from Paris, even from its environs; again and again she returned, immediately gathering round her the famous, the witty, the established ones, not only of Parisian society but of international fame. Napoleon was afraid of her influence, of her tongue and even of her pen:

Napoleon, planning a descent upon the English coast, wrote to Fouché saying that if that jade Madame de Stael ventured within a hundred and twenty miles of Paris, she would be arrested.....The Emperor regarded such writings as tendentious (this after the publication of "Corinne"). She extolled the English, their country, their Constitution and customs, to the detriment of anything France had to offer. The book expressed views that were in exact opposition to his own, and of course everyone was reading it. She must be forbidden to write even fiction, since she used it as a vehicle for the expression of her political aims and antipathies. Hardly had "Corinne" appeared than she received an order to leave France immediately. Bad citizens, Napoleon said, were not to be given the opportunity of disturbing the peace of his capital during his absence. "That wicked intriguer had better take care. Send her back to her lake!"

The study of Jane Austen is slighter, but her life was a pleasanter story, calm as an English river in comparison with the turbulence of Madame de Stael's stormy career. There is nothing outstandingly new about Jane

beyond the fact that the happiness of her life is more emphasized than usual. Pictures of George Eliot seem always a little dour, but this one is enlightened by the warm tribute paid her in her devotion to George Lewes. This side of the powerful novelist we rarely see shown is given here too, that unexpected side which demanded loving companionship, though many thought her so frigid.

Of Mrs. Oliphant this author writes most tenderly. Here was a woman—too much neglected in this day—who sacrificed her whole life toiling for others. Her perpetual struggle to her husband, her sons, her nephew and nieces by her pen is beautiful though not a little tragic. She was a rare character, and part of her indisputable strength lay in the fact that she seemed unaware that life was hard on her. The heavier her burdens grew so much the more was she willing to shoulder them. To the end she worked for others, and through it all she was a devoted mother and a most winsome friend.

The sketch of John Oliver Hobbes strikes one as being bright and polished, perhaps fittingly so to describe the career of that brilliant writer who died at the early age of thirty-nine when in the full flush of her genius. Even more tragic is the story of Katherine Mansfield, a story more familiar to today's readers since Katherine was of the modern school of writers. Hers was a sad, a restless and a striving life, and she, too, was but young when death cut short her genius.

This vivid book is a worthy successor to Miss Clarke's previous studies of great literary figures and the more voracious among us but ask for more of the same calibre.

Maurice Maeterlinck.

"Before the great Silence," by Maurice Maeterlinck, translated by Bernard Mill (Allen and Unwin), is written in disjointed paragraphs, as though it were the haphazard musings of the poet. They are musings of a haunting sadness:

"We do not know what will be tomorrow; but let us be assured that it will be nearer the end and sadder than today.

We are already living in the grave.
Nothing is ours, least of all that which we are."

Thuswise do his meditations turn. Maeterlinck's prose—in this case so akin to poetry—is always a joy to read and his translator preserves its beauty well; but this book, with its staccato thoughts and gloomy inferences will be a mystery to the average reader. Is it a swan song, or did he intend it to be so deep as to be understandable by only the few?

(M. Marshall—*Great Thoughts.*)

mediary Iron Metabolism in Children.

Determinations of an acid soluble iron fraction contained in serum and considered to be an intermediary product of iron metabolism were made in a series of children of different ages. The highest value was found in umbilical blood from a new-born child. The value fell during the next few months and reached its lowest point at weaning; it subsequently rose

and reached a constant value. The fall in this iron fraction ran roughly parallel with the fall in Hb. In the presence of any infection, its value fell rapidly in the absence of a corresponding fall in Hb. level, and it returned to normal on recovery.

It is claimed by Thoenes (*Acta Paediatrica*, 16:507-520, 1933) that the view that his iron fraction is an intermediary product of iron metabolism is supported by the fact that a blockade of the reticuloendothelial system by the intravenous injection of colloidal metals in animals causes a marked lowering of the value of this iron fraction.

Investigations on Heavy Muscular Work.

In view of the growing importance of sport throughout the world, and the tendency to support it out of public funds, an enquiry into the physical effects of severe exertion was sponsored by the Health Organisation of the League of Nations (*Quart. Bull. Health Org.* League of Nations 3:288-417, 1934). Three young men, first class athletes and also physiologists, took part in the enquiry in the double role of experiments and subjects. It was found that while during rest about 75 per cent. of heat produced is eliminated by radiation and convection and 25 per cent. by evaporation, during extreme exertion this ratio may be reversed. The subjects, in performing light and moderate work, catabolised both carbohydrate and fat in proportion determined by the preceding diet and nearly the same as during rest. The heavier the work, the greater the percentage of carbohydrate catabolised. A gradual fall in blood sugar, correlated with depletion of glycogen stores, was observed during prolonged muscular effort; at the same time lactic acid continued to rise. In work of maximal intensity, oxygen supply becomes the limiting factor for the duration of work. Kidney function is influenced by moderate muscular work, but seriously affected only when work is very heavy.

Practical suggestions with regard to training for athletic contests are added. During the days preceding a severe contest, the diet should be high as regards energy value and carbohydrate, and heavy work should be avoided to allow for maximal filling of the glycogen stores. At least two days rest is essential between contests and games demanding extreme effort.

Factors influencing the Utilisation of Calcium and Phosphorus of Cow's Milk.

The results of balance experiments with an infant of 80 days old are recorded by HISS, PONCHER and WOOD WARD (*Am. J. Dis. Child*, 48:1058, 1934) in which retentions of Ca and P were determined on (a) whole boiled cow's milk, (b) base exchange treated boiled milk, (c) base exchange treated powdered milk and (d) whole boiled cow's milk 0.6 g. citric acid per 100 ml. In all cases the milks were diluted with water and lactose and orange juice added. Although the base exchange treatment of the milk resulted in a reduction in the amount of Ca and P in the milk, the retention, both actual and percentage, of these two elements was raised. The treatment of the milk by base exchange results in a modification of the curd, an increase in the amount of ultra-filterable Ca and an increase in the amount of fixed base in the ash, and it is considered that these changes play a part in obtaining a maximum retention of Ca and P on minimum feedings of milk.

(*Indian Medical Journal*)

Astronomical Inscriptions of the Mayas.

The Mayas, whose culture to some extent is redolent of Indian Renaissance in Mexico, have left behind them numerous inscriptions, curved on the stone. Prof. Ludendorff, who has been confronted with the question of countless dates in these inscriptions, has given the world the results of his investigation, in *Research and Progress*, a German quarterly of Sciences:

The Mayas, who inhabited south-east Mexico, Yucatan and Guatemala, are the civilized people of pre-Columbian America who have left inscriptions on stone behind them. Like the three Maya codices which remain to us, they are written in a peculiar hieroglyphic script, efforts to decipher which have not in general yet met with success. But—chiefly on the basis of copies made by Bishop Diego de Landa, dating from the middle of the sixteenth century—we can at least read the calendar symbols (hieroglyphics for certain spaces of time and names of days, and we have likewise learnt to understand the symbols for the numbers, which, in their usual form at least, are constructed on a very simple principle. Thus we have gradually got so far as to see that the Maya inscriptions literally teem with dates, indeed in part consist of nothing but dates. The investigators of the Maya civilization have also succeeded in unravelling the calendar system of this remarkable people, which appears at first to be very complicated but is really very simple. The most remarkable fact that emerges from this is that the Mayas numbered the days continuously, so that every day is determined by a definite number, much as in the Julian system employed by modern astronomers. But apart from the number of the day a complete Maya date also shows the position of the day in a year of 365 days and in the so-called 'Tzolkin' a kind of year of 260 days.

Indeed the whole result of my investigations justifies one in assuming that the Mayas were very thorough observers of the motions of the planets, moon and sun, and had a very exact knowledge of the periods in the movements of these celestial bodies. They show further that Spinden's abovementioned rule for converting Maya dates into our calendar is correct. According to this most of the Maya inscriptions date from the fourth to the sixth century A.D. The astronomical science of the Maya must have been already very old at this time, for otherwise so accurate a knowledge of the length of the year and the month and the planetary revolutions such as is clearly seen in the inscriptions and also in the Dresden codex—which dates, it is true, from the later period—would be impossible.

It cannot of course be maintained that all Maya inscriptions have an astronomical content.

Universe Built of Energy Alone.

Energy and matter are forms of the same thing, and space is discarded in a new concept advanced by a noted pathologist, Dr. Eugene J. Asnis. Abandoning mathematics, the theory likens the universe to a huge electric fan, with energy as blades, constantly speeding up and slowing down. Energy at maximum is like the fan blades at high speed, Dr. Asnis says. Neither can be detected by the eye. Energy slows down just like the fan however, and eventually becomes visible as matter. Although contradicting

the Einstein belief that space and matter are similar, Dr. Asnis agrees with the famous German's statement that science must go beyond mathematics to find the answer to the riddle of life.

Dr. Asnis substitutes zeros for numbers in a system he calls "zerotie." The terms "finite" and "infinite" are discarded and replaced by "maximum" and "minimum" because the latter are relative terms.

The minimum is matter, or mass; the maximum is energy in its purest form. As links between them, he gives, in order, the molecule; the atom; the electron; the photon, or solecule; the cosmic ray, or cosmisule, and finally, as the ultimate positive particle, the proton, or ether.

Space is ignored by the theory as mere manifestation. "This room is filled with space," says Dr. Asnis by way of example. "Now fill the room with coal. Where is the space? It is gone. Where did you push it to? It was never there."

Although a newcomer to the field of research physics, Dr. Asnis is a recognized expert in pathology, and credits the birth of his theory to three puzzles of biology and physiology:

First, whereas a muscle when irritated electrically becomes gradually more and more fatigued, the nerve that controls the muscle never tires.

Second, no one knows where a nerve gets its food, if it gets any.

Third, the transmission of nerve impulse over the "synaps," or gap between the sensory and the motor nerves, has never been explained.

At Home and Abroad

Fifth International Co-op. Societies Congress

It is understood that Mr. P. N. Mukherjee, late of the Bengal Co-operative Service and consulting Co-operative Adviser to several Indian Ruling States, has recently received an invitation to attend the Fifth International Congress of Co-operative Societies of Austria, which will be held at Salzburg during the next Good Friday session, under the presidency of Sir Harold Bellman, Chairman of the British National Association.

Mr. Mukherjee is a "Fellow International" of the Manchester Co-operative College, England, and had won the reputation of formulating a "Co-operative Scheme" in Ichalkaranjee State (Bombay). It is further understood that Mr. Mukherjee is soon going to England as the London Co-operative Trade Agent of a progressive Indian State with the object of circulating the 'State-made' industrial products to different parts of Europe and the British Isles.

Newspaper Exhibition

It has been decided to hold the third All-India Newspaper Exhibition at Allahabad on the occasion of Adh-Kumbh Fair in January under the auspices of the Vidya Mandal, Allahabad.

It will be remembered that Mr. Sachidanand Sinha, Bar.-at-Law, editor of 'Hindustan Review,' who inaugurated last year's exhibition at Allahabad and took a keen interest in this movement, had invited this year's exhibition to take place at Patna in the Shrimati Radhika Devi Institute Hall, but in view of the fact that a large number of people from various parts of India will be visiting Allahabad on the occasion of the big Adh-Kumbh Fair at Allahabad in January, he was consulted in the matter. It is learnt that Mr. Sinha has approved of the proposal of holding the Exhibition at Allahabad in January. Several new sections are proposed to be included in this year's exhibition.

Administration of Alwar

An announcement has been made at a Durbar held under orders of the Government of India by Mr. Ogilvie, Agent to the Governor-General, Rajputana, regarding the administration of Alwar. Mr. Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and intimidation were inducing others to sign petitions calculated to disturb the present form of administration. Should these endeavours be repeated, the Administration would know how to deal with them and would not hesitate to act accordingly. Mr. Ogilvie announced, "The scheme for

relieving the indebtedness of the State will necessitate the continuance of Government control for at least 15 years and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Jute Restriction in Bengal

It has already been announced that the Government of Bengal, after considering the results of last year's propaganda for restriction of the area under jute, decided to renew propaganda this year, with a view to securing restriction of the area under jute in 1936. It has now been decided that the extent of restriction in 1936 should be one-third of the acreage under jute in 1924 and it is announced for information of the public that the Government intend to use their best efforts to bring about this reduction in acreage under jute next year. The area which should be planted with jute in 1936 would thus be two-thirds of the area so planted in 1934.

Everest Reconnaissance party's return

Mr. E. E. Shipton, leader of the Everest Reconnaissance Party, with members of the party, has returned on completion of survey photography work in preparation for next summer's expedition.

Franchise for Upper Chambers

A White Paper has been issued embodying the proposals by His Majesty's Government for electorates for the Federal Council of State and Provincial Legislative Councils, electorates in Chief Commissioner's provinces for the Federal Legislature and the list of scheduled castes. It will be noticed that the same franchise has been fixed for Federal and Provincial Upper Houses. The total number of voters as a result of these proposals approximates to 160,000 which is rather more than Lord Zetland's first estimate during the debate in the House of Lords.

More troops for East Africa

Arrangements are being made by the Military Department in Bombay for embarking more British units for East Africa. Plans are being kept confidential. Several officers have been asked to cancel their leaves or postpone their going home. Several units in various parts of India have been ordered to stand by ready for a possible move. Some brigades have been actually ordered to leave for Africa. It is reported that Somerset Light Infantry now stationed in Poona, is one of the brigades to receive orders for embarkation to an unknown destination in East Africa. It is believed that these arrangements have been proceeded with so that there may be perfect policing arrangements in British territories in East Africa.

Political and Civic Rights for Indians in S. Africa

Sir Syed Raza Ali has succeeded in getting a motion advocating the restoration of the franchise to Indians accepted by an influential gathering of Europeans at Pietermaritzburg. The movement for political progress

had been in inverse ratio in the case of Natal Indians. First they had had political and municipal franchise. The former was taken away in 1896 and the latter in 1924, declared the speaker, and now they were without either. An attempt must be made to give first municipal and then political rights to the people who were now more deserving than were their fathers and grandfathers to exercise the privilege.

Mrs. Kamala Nehru's health

"Kamala's condition continues to cause us great anxiety. The slight improvement which has come about soon after her arrival has not made much difference to the disease, and she still has very high temperature. She is behaving very gallantly, but it is a hard fight." The above is an extract from a letter written by Pandit Jawaharlal Nehru to Mrs. Purnima Banerjee of Allahabad.

Introduction of the Elective Principle in Fiji

It is understood that the Government of India have sent a despatch to the Secretary of State regarding the question of introduction of the elective principle in Fiji. In accordance with the assurance given, the Government first consulted the Standing Emigration Committee which, it is believed, practically unanimously endorsed the popular view which is also the view of the Indian community in Fiji. The despatch of the Government of India is understood to be based on this, though in supporting it without qualification, it has been made quite clear that it is prejudicial to the previously expressed desire to see a common electoral roll maintained and the principle of equality, without racial discrimination, established.

Mr. Joshi sails for Geneva

Mr. N. M. Joshi sailed for Geneva and London. At Geneva he will attend the session of the Governing Body of the International Labour Organisation at the end of this month. This session, which is the first after the International Labour Conference last June, will consider the action to be taken on the various resolutions adopted by the Conference and will also settle the agenda for the 1937 Conference. It is also likely Mr. Joshi will attend the Tripartite Maritime Conference which commences at Geneva on November 25. This Conference will follow up the work of the Maritime Conference of 1929 and though only of a consultative character, it is expected to settle the form wherein various questions on the agenda should come up before the Plenary Conference in 1936. Important questions concerning the hours of work of seamen, arrangements for their welfare at ports of call, manning of ships, etc., will also come up for consideration and India is one of the chief countries of Maritime importance invited to attend its deliberations.

Demonstration against Italy banned

Labour organisations in Bombay city which had announced a procession to the Italian Consulate in the city as a mark of the working classes'

protest against Italy's aggressive attitude in Abyssinia have been directed by the police not to take out such a procession, as it was likely to result in breach of the peace. Pursuant to the police ban on the labour procession to the Italian Consulate, elaborate police precautions were taken in order to avoid any unpleasant developments. The demonstrators abandoned the idea of a procession at the last minute and contented themselves with holding a meeting and passing a resolution condemning Italy's aggressive activities in Abyssinia, including the alleged bombing of women and children. After the meeting, demonstrators quietly dispersed.

Indian ships for East Africa

Bombay Harbour is humming with preparations for converting several steamers into hospital ships. It is understood that several such ships will leave the shores of India for East Africa at any time. S. S. "Ellora" is now ready to sail as a hospital ship. It is likely that the S. S. "Versova" is also to be converted into a hospital ship and hundreds of new workers have been recruited in connection with the scheme. These two steamers, it may be recalled, served as hospital ships during the Great War; but were later converted to passenger steamers. Two other boats are understood to have been ordered to be ready to leave Bombay at a moment's notice. It is also reported that the S. S. "Rona" and "Rhonda" are on their way to Bombay from Calcutta. These, on arrival at Bombay, may be used for carrying troops and other materials together with S. S. "Karanja," and S. S. "Howrah" which are already ready for sailing. It is not confirmed when these steamers will leave Bombay, but it is stated that they are expecting instructions from the British War Office at any time.

India's Public health

The latest report of the Public Health Commissioner with the Government of India which is expected to be released shortly for publication strikes, it is understood, a pessimistic note in regard to certain particulars. Col. Russell is believed to have taken a serious view of infant mortality, which, during the year under report, was responsible for one and three quarter million deaths. The existing campaigns in the field of child welfare and maternity relief, he thinks, have exercised little widespread influence and without deprecating the admirable preventive work done in the large number of child welfare centres all over India, he has stressed, it appears, as of even greater importance the urgent need for expanding primary health necessities, such as pure water supplies, better conservancy, and more effective removal of sewage, all of which would have profound effect on the appalling infant child mortality in the country. Another disquieting feature is the terrible ravages of malaria.

Italy to intercept Munitions for Abyssinia

Sixteen Italian submarines are reported to be stationed in the Red Sea to try to intercept munitions and war material which may be shipped to Ethiopia from foreign countries. Certain Somali tribes friendly to Italy have been entrusted with the task of intercepting munitions and strictest watch is being kept along the Abyssinian and British Somaliland frontier.

Abyssinian authorities are well aware of the activities of these "hostile friends" and many suspected persons have been arrested. The town of Jijiga has been closed to all foreigners.

France's new Battleship

France's first new battleship since the War, the "Dunkerque," which is the last word in warship construction, weighs 26,500 tons and has an estimated speed of 28·30 knots. Her armaments are eight 13·2 inch and sixteen 5·5 inch guns compared to the German battleship "Deutschland's" six 11 inch and eight 6 inch guns. The "Dunkerque" will have special defences against submarine, torpedo and aerial attacks and will carry four high-powered seaplanes and two catapults to protect them in the air.

New Spanish Cabinet

Senor Chapaprieta, late Finance Minister, has formed a Cabinet composed mainly of Radicals, Catholics and Agrarians. Senor Chapaprieta, who is an Independent, takes Finance, in addition to the Premiership, Snr. Lerroux, Foreign Affairs and Snr. Gil Robles, the War portfolio.

War in Ethiopia

Hostilities broke out between Italy and Abyssinia with the aerial bombardment of Adowa and Adigrat by Italian planes. Italian troops advanced on two fronts—from Eritrea and Italian Somaliland. They have captured Adigrat and Adowa after severe bombardment. The holy city of Aksum has also fallen and with its fall the Italians have established the line connecting Aksum, Adowa and Adigrat, 70 miles long. In the eastern front, continuous guerilla warfare is stated to be going on near Ogaden. Wal Wal is reported to have been captured by the Ethiopians. The Abyssinian Commander, Dedjasmach Ayelu, is steadily advancing to Eritrean territory to the Italian left flank, according to unofficial messages, while Ras Kassa at the head of an army of 80,000 is moving against the Italian right flank in the neighbourhood of the River Setti. Ras Seyoum, who is meeting the Italian advance, claims that he has captured an Italian Colonel and 30 officers.

Italy Guilty

By a unanimous verdict of the League Council, Italy has been morally outlawed from the comity of civilized nations and declared to have had recourse to war in violation of her most sacred engagements. The other members of the League are pledged, ultimately, to the severance of all trade or financial relations and to the prohibition of all intercourse with the Covenant-breaking State. With a vital amendment, naming Italy the aggressor, the Council has approved the report of the Committee of Six. It was the first time in the history of the League that the Council decided to apply Article 16 and this against one of the founder-members of the League. The next step will be for the Assembly to associate itself with the decision of the Council and a co-ordination committee will be appointed to

deal with the economic measures necessary to take as sanctions. The committee's first duty will be to prepare a plan of economic sanctions. It will probably include the interruption of diplomatic but not consular relations and probably the removal of the arms embargo as regards Ethiopia. The question of a blockade is not likely to arise immediately but no doubt it will be considered if more moderate means fail.

American Embargo on Export of Arms

President Roosevelt has issued a proclamation announcing the existence of a state of war between Italy and Ethiopia, thereby automatically bringing into force the embargo on the export of munitions to both the belligerents under the Neutrality Act. The embargo is confined to actual munitions and does not extend to raw materials.

Martial Law in Bulgaria

Martial law has been proclaimed all over Bulgaria following the discovery of an alleged plot to overthrow the Government and force the King to abdicate. Many arrests have been made including Colonel Damian Veltcheff, leader of the movement to restrict the powers of the King and M. Todoroff, ex-Finance Minister. The assassination of King Boris, Queen Joanna, Ministers of State, forty officers and numerous civilians was the aim of the conspirators in a plot to overthrow the Government, according to the Prime Minister, M. Tassheff, who, in a broadcast address, described the conspirators as ambitious and harebrained.

Herr Von Papen's Mission

The German ex-Chancellor, Herr von Papen, is once again the central figure in a political manoeuvre behind the scenes which may have repercussions in the whole of Europe. Under Herr Hitler's special orders he is understood to be making all efforts to bring about a *rapprochement* between Austria and Germany to end the three years' acute tension and offer a non-aggression pact for five years. The plan has been greatly advocated by General Gombos whose recent visit to Berlin was closely connected with the questions and was approved by Dr. Schuschnigg, the Austrian Chancellor. Strong opposition will come from the Vice-Chancellor, Prince Starhemberg, and the Heimwehr whose influence would considerably weaken such a pact. German official circles describe the report of the non-aggression pact as without foundation.

Enquiry into Cost of Kenya Administration

Sir Alan Pim, who was formerly a member of the Indian Civil Service and for some time the Finance Member of the United Provinces Government, has been appointed as commissioner to inquire into the whole field of Governmental expenditure in Kenya, particularly the cost of the administrative and technical services. Mr. S. Milligan, formerly Agricultural Adviser to the Government of India, will be adviser with respect to the agricultural and associated scientific services and Mr. C. H. Hartwell of the Ceylon Civil Service will act as Secretary to the Commission.

Japan and Sanctions

Although well informed circles do not expect Japan to participate in sanctions, it is believed that she will ban war supplies to Italy. It is presumed, however, the normal non-military commerce with Italy will be maintained. Japanese export, especially of silk rayon, is expected to increase to all parts of the world owing to Italy's preoccupation with Abyssinia.

Memel Election

An approximate estimate of the result of the Memel election gives the German list between a million and half a million. 1,600,000 votes from a total of 1,912,000 were cast. Each voter voted for twenty-nine Deputies. German parties appear to have obtained 24 seats.

Mr. Lansbury Resigns

Mr. Lansbury has resigned the Chairmanship of the Parliamentary Labour Party which has been accepted by the Party with profound regret. Major Attlee has been unanimously elected chairman.

Britain's Reply to French Enquiry

The British reply to the French enquiry with regard to the future British attitude in respect of the effective application of sanctions provided in Article 16 of the Covenant, in the event of a violation of the Covenant and resort to force in Europe, is contained in a note handed to the French Ambassador. The reply refers to and largely recapitulates the outstanding points of Sir S. Hoare's speech in Geneva on September 11 and asserts that Britain's intention is to fulfil their obligations under the Covenant. The idea is that the Covenant has become part of the national conscience. Nothing is further from the truth than to insinuate that British policy is peculiar to the Italo-Abyssinian conflict. Sir Samuel Hoare emphasises again that the League stands, and Britain with it, for the collective maintenance of the Covenant in its entirety, and (the following is underlined) particularly for steady and collective resistance of all acts of unprovoked aggression. The reply proceeds: No League member will be able to lay down policy with greater clarity of decision in advance of any particular case. It is also reported that Britain has asked France what her attitude would be in the event of a sudden attack by the Italian fleet on the British fleet.

American Arms Embargo

President Roosevelt has issued a proclamation giving a list of implements of war for which export licences must henceforth be obtained and which could be banned entirely in the event of war. Raw materials suitable for manufacture into munitions are not included in the list, which comprises rifles, machine-guns of all classes, ammunition of all types, war vessels including aircraft carriers, submarines, aircraft assembled or dismantled

designed for fighting, or utilising guns or bomb dropping, aircraft engines, mustard-gas and flame-throwers.

America to adhere to Naval Treaties

Wide prominence is given by the Press in United States to President Roosevelt's statement re-affirming American adherence to the naval limitation treaties. Speculating why President Roosevelt has made such a statement at the present time, "The Herald Tribune," New York, thinks that his purpose probably is to get Britain to think twice before launching on an enlarged naval building programme.

Herr von Ribbentrop's Secret Visit

Interest has been aroused by the mysterious visit paid by Herr von Ribbentrop to Brussels last week. It is stated in official circles that the visit was purely private but the rumour is widespread that Germany has offered a non-aggression pact to Belgium and it is revealed that Herr von Ribbentrop saw the Premier in his brief visit.

Germany's Arrears to the League

Unless Germany pays the League of Nations five million gold francs before October 20 which is the second anniversary of her notice of withdrawal she will be obliged to remain a member of the League. The sum represents her unpaid contributions and the Budget Committee has endorsed this view when it adopted the reports of the Committee of Contribution in Arrears.

Contributions to the League reduced

The League Commission Control has decided to reduce by seven per cent. the contributions of all States Members of the League. This is as the result of the French proposals for a ten per cent. reduction.

Germany's New Submarines

The German Navy's first submarine flotilla commissioned in Kiel consists of six U boats and also a surprise ship named after Commander Weddigen, who in the World War sank British cruisers at Aboukir, Hogue and Cressy.

League Resolution on World Trade

The Second Commission of the League Assembly adopted last week a resolution recommending the Governments to conclude bilateral agreements based on the most favoured nation clause with the object of encouraging free trade, subject, if necessary, to the provision that in the event of large variation in the rate of exchange between the currencies of the contracting parties, agreements may be revived at short notice. The preamble

recognises as an ultimate objective the return to an international gold standard but points out effective measures to remove impediments. World trade need not wait on the restoration of the gold standard.

The American Budget

The improvement of economic conditions was emphasised by President Roosevelt, when reviewing the budget. He declares that output and trade are expanding and that no new taxation will be required in the coming year. He anticipates a deficit for 1935-36 of 3,281 million dollars which is three hundred million below that for the previous year. The deficit is due entirely to emergency expenditure. The underlying rate of recovery points to a speedy decline of such expenditure. The President forecasts a revenue of 4,470 millions and an expenditure of 7,752 million dollars.

The World Around

The latest census taken in Germany records 1,845,837 more women in that country than men.

An amphibian motor car has been put on the market in Soviet Russia. The reason—there are comparatively few bridges across rivers in Russia.

Europe seems to have dropped back into the muddle ages.

The largest valley in the world is the Great Rift of Africa which stretches for a distance of 5,000 miles.

Just prior to the adjournment of Parliament a bill was passed vesting in the Government all property rights to petroleum or natural gas that they may be found anywhere in the United Kingdom. The conservatives entered a protest under the plea that it was a "gift to socialism."

The total world supply of radium is said to be 700 grams only, but each gram is now worth only about one and one half lakhs of rupees, less than half its cost a few years ago. A new source of supply is reported to have been recently discovered in Bulgaria, which promises to still further reduce the cost.

During the great financial depression, while there had been a widespread epidemic of bank failures on the Continent and in the United States, there had not been a single run on the 11,000 bank branches in England and Wales nor on the 1,700 branches in Scotland. This is excellent testimony for the British banking system. Tradition forbids commercial banks in Britain to engage in investment speculation—bank directors who are so inclined are forced to resign.

Roscoe Turner, one of the successful competitors in the London-Melbourne air race, who in 1929 brought safely to the ground a stalled 2,800 pound airplane by a giant parachute, is about to make a similar attempt with an airplane twice that weight. He claims that before long every airplane will be equipped with this added means of safety.

According to an unofficial survey, there are 12,000 airplanes and 18,000 air pilots available in the United States of America for military service in case of national emergency. All types of aircraft, civil and military, and all classes of pilots are included.

German citizens living in foreign countries are liable to conscription, according to the new army-conscription law.

* * *

It is said on good authority that there are forty million unemployed in India, a figure that makes America's ten million look rather insignificant.

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Statistics show that tall men live longer than short men; thin men longer than fat men, married men longer than bachelors, and vegetarians longer than "carnivorous" men, according to *Pathfinder*.

* * *

"Plain food and very little of it," is said to be the self-made diet-rule of H. H. The Prince of Wales. This doubtless has much to do with his perennial youthful air. In this H. H. sets an example to the Empire that is worth following.

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The first successful loan floated by the Soviet Government outside her own borders was made recently with Czechoslovakia—a loan equivalent to Rs. 275,000,000 to be used in buying goods made in Czechoslovakia, chiefly war material from Skoda.

* * *

Of the 16,000,000 Jews in the world, 11,000,000 of them live in United States, 6,000,000 of them being in New York City. Germany had only 600,000 before her recent drive against the Jews began. It is impossible to say how many of them are left.

* * *

It is reported that Lawrence of Arabia, recently killed in his motorcycle accident, has left an autobiography of his service in the Royal Air Forces, but because of his drastic comments on the Air Force it will not be allowed to be published before 1950.

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Motors along the Yellowstone Highway in Northwestern America have been insured against punctures by an interesting device. A giant electric magnet, suspended from a motor lorry is carried along the highway drawing all iron bits to it. Recently one such lorry gathered 603 pounds of nails and other metallic objects on one trip. As we remember unfortunate experiences with nails and bullock-shoes, we suggest this as a good idea for India.

* * *

We got a United States tax measure that openly proposes to tax the rich for the benefit of the poor. Mississippi has a law that taxes the poor for the benefit of the rich.

* * *

Isn't the white fleet having a lovely time running about the blue ocean, spending America's money and practising how to spill good, red blood? Ain't that the life? Three cheers for the red, white and dumb.

* * *

San Diego, Calif., is preparing to accommodate 10,000,000 visitors to the California Pacific International Exposition which is to remain open until Nov. 11. Among the special features of the fair will be a reproduction of the Globe Theatre of Queen Elizabeth's day, in which Shakespeare's plays will be presented, and Gold Gulch, an exact replica of a mining town of the really Wild West of 1849.

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Under the Friedrichstrasse station in Berlin are public baths which are open to travellers all night. A platform ticket costing 3 cents is all that is needed for admittance.

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When the new palace of the League of Nations at Geneva is completed in the autumn it will also serve as a museum of international art. Murals and decorations representing the artistic genius of all the member nations will adorn its rooms and halls.

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London now has 10,000 safety lanes for the protection of pedestrians. Since last June the authorities have replaced the lines of white paint formerly used by rows of metallic studs.

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The gregarious Nazis will begin construction in the autumn on the largest hall in the world at Nuremberg. It will accommodate 60,000 people, and there will be room on the platform alone for 5,000.

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William M. Finders-Petrie, famous 80-year-old British archaeologist, recently announced his conclusion that the cradle of civilization is buried within or near the "fertile crescent" that begins at the head of the Persian Gulf, curves north-west with the Tigris and Euphrates Rivers to the plain of Aleppo, thence south-west along the coast of the Mediterranean.

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Moscow's new subway, called the most beautiful in the world, was opened to traffic on May 15. The stations are especially impressive with their checkerboard pavement, marble columns and colourful mosaics.

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In an American telephone directory the most common names are Smith, Brown, Jones, Johnson and Cohen. In the Shanghai directory the most common are Chen, Wong, Woo, Koo, Ding and Dong. There are also many subscribers named Ah and Oo.

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At Orebo, Sweden, is a clock that has run for nineteen years without winding. Its motive power is furnished by changes in atmospheric pressure, but it is so constructed that it can run for a year without a change in the barometer.

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The oldest newspaper in the world, the *Peking Pao*, recently ceased publication after a career of four centuries. It was originally printed on strips of yellow silk and became a daily in 1800.

Abstract

SANCTIONS MEAN WAR

The Abyssinian affair has brought the League of Nations almost to a point of crisis. When the League of Nations was first founded, the prevalent view seems to have been that the universal promise to use sanctions against the aggressor would itself be sufficient to prevent war. But *The Round Table* in an interesting article, "Neutrality and Sanctions" shows that to inaugurate sanctions against the aggressor country means to take recourse to arms against her.

The purpose of such a device is to prevent war, by making war unprofitable, but at the same time to avoid committing third parties actually to go to war. It must nevertheless be clearly understood that such qualified neutrality might involve us in war. It would, in fact, be wholly emasculated as a deterrent unless we were prepared in the last resort to go to war; for otherwise the aggressor could compel us to desist from discriminating against him simply by threatening war against us. It might suit his book to treat such discrimination as itself an act of war. To say that every exercise of discrimination, from unilateral stoppage of arms supplies to a complete economic embargo, must inevitably drag us into war would, of course, be absurd. In the majority of actual conflicts, perhaps, we might be able to maintain partial neutrality, reinforced by economic sanctions of varying severity, for an indefinite period of time. But among the fateful minority of conflicts, in which we might have to prove our willingness to back our action by the final sanction of armed force, would be numbered all those occasions on which a strong nation had deliberately decided upon a course of power politics—that is to say, gaining its national ends by war or the threat of war. And these are the critical cases for the collective system.

It is well to insist upon this, because coercive neutrality and economic sanctions are often put forward by pacifists as an alternative to the use of military sanctions. They are so only if the aggressor is prepared to submit to them; if he is not, his readiness to go to war will always overtrump the neutrals' unwillingness to go to war. Moreover, if only some of the chief "coercive neutrals" were unwilling to go to war, the aggressor could divide and rule.

Still less can we base our policy upon the assumption that the mere threat of economic sanctions will be enough to prevent war. The determined aggressor then has two bets, one of which he can feel pretty certain will prove right—that when he actually goes to war we will not impose the threatened sanctions, or that, if imposed, they will not be rendered effective by our readiness to go to war if we are pressed. Bluffs are unreliable gambits in democratic politics; in the presence of megalomaniac dictators they are positively dangerous to ourselves as well as others.

This being so, is there not much to be said for the argument that instead of slowly becoming involved in an ever-spreading war, in which the aggressor alliance would always have the great strategic advantage of deciding the time and occasion of conflict, we should be prepared immediately to exert to the full all our coercive powers against the aggressor—diplomatic, financial, economic, military? In fact, should we not recognise

our international duty by being ready to go straightaway to war with the breaker of the peace?

This would be the perfect, in fact, the only plausible, solution in a world in which all the great Powers were solidly united in their readiness to uphold the collective system, not merely negatively by renouncing war and threats of war for themselves and by denouncing them in others, but also positively by allowing necessary changes to take place in the international order by peaceful means.

THE MILITARY TIME-TABLE.

The same paper forecasts in an article of highly political interest the inevitable corollaries of different pacts and treaties resulting in future wars and political disturbances:

The central problem in foreign policy to-day is to find a new foundation for stability in the world as a whole—a new foundation for a world “pax.” Though there is no sign of any abatement in the passion for national sovereignty, it is becoming clearer every day both that isolation is an impracticable policy for any great Power and that even regional arrangements are of limited value so long as they are liable to be swept aside by events in the world as a whole.

In our view, the nature of the problem that confronts us can best be realised by a consideration of the issues raised by the recently signed Franco-Russian treaty of mutual assistance. When the post-war French system of “pacification” broke down through the rearmament of Germany, the reply of President Doumergue and M. Barthou was to substitute a Franco-Italian entente for the old rivalry and suspicion between the two Latin countries, and to bring Russia into the League of Nations in order to include her in the anti-German combination, with the purpose of maintaining a military preponderance against the possibility of German expansion by force of arms. Up to the present, so far as we can ascertain, the treaty is in the main a moral gesture. It has not yet been supplemented by a precise and automatic Franco-Russian military convention. If ever such a military alliance comes into being as a permanent element in the European system it will drag almost the whole world into a new alliance system, and destroy all hope of reconstructing the League, so long as it lasts. For its certain result must be the reappearance of that famous Schlieffen plan for the strategic defence of Germany which came into existence after the conclusion of the first Franco-Russian alliance of 1892. This will happen, not because of any malignity on the part of Germany, but because directly it becomes clear that if any Russo-German conflict breaks out (whether it be provoked by Germany or by Russia or arises out of some Balkan quarrel), Germany will have to face a simultaneous attack on both fronts, she must make military preparations to protect herself. And those military preparations are bound to take the form of a military plan for throwing her whole strength first against one of her enemies and then against the other, so that she may, if possible, have a superiority at the moment of battle against each. No soldier would divide his forces and either simultaneously attack or await the simultaneous onset of two armies together superior to his own.

A Schlieffen plan, therefore, involving an attack by the whole strength of Germany first on France and then on Russia, or the other way about,

directly war breaks out, is an inexorable corollary to a Franco-Russian military alliance. And there are four other equally inevitable corollaries. The first is that Germany's eastern neighbours, Poland and Czecho-Slovakia, will have to join one or other of the two systems—the one that on the whole promises them the greatest security. Indeed, it is already clear that, if it comes to such a decision, Poland is likely to ally herself with Germany, and that Czecho-Slovakia and Rumania will ally themselves with the Russian-Italian-French combination. When that happens the so-called 500-miles barrier between Germany and Russia will have disappeared. The second corollary is that Germany will ask Great Britain whether in the event of a Russo-German conflict in the east of Europe, whatever its origin or purpose, she will automatically be drawn in through her engagements to France under the Locarno or any other treaty. If the answer is "Yes," Germany's inevitable reply will be to denounce the German-British naval agreement, which assumes peace between the two countries on the Locarno basis, in order to be able to defend herself in the event of war by threatening British security from the sea. The third corollary is that Germany will endeavour to balance the Franco-Russian-Italian combination by making an equivalent alliance, if she can, with Japan, in order to weaken or immobilise Russia, who will then herself have to organise her defence on Schlieffen principles—this in addition to Germany's search for allies among the dissatisfied smaller Powers of eastern Europe. The fourth corollary is that when all these alliances are complete, and when the armies, navies, and air forces are as large as each nation can afford to make them, and are prepared to the last button to move with instant speed, the military timetable will come into operation. For victory or defeat in the event of war will largely turn then on speed in mobilisation, since he who hesitates or moves slowly will be caught unmobilised and annihilated before he can defend himself or strike back. And then the issue of peace or war will pass out of the hands of statesmen into the hands of accident, knaves or fools; for the first State, large or small, that orders a mobilisation or drops a random bomb will set the terrible military mobilisation scheme in motion, and mankind will stumble blindly into another orgy of universal carnage—a conclusion that no nation really seeks, as no nation really sought it in 1914.

SYLLABUS OF STUDIES FOR INDIAN MILITARY CADETS.

St. Nihal Sing in an article in *The Modern Review* gives valuable suggestion for including various subjects in the curriculum of studies for Indian cadets. He observes:

The teaching of English—especially as it is spoken and written by the military—receives considerable attention at the Academy. Some of the time and energy devoted to this language could, in my judgment, be profitably diverted to other subjects of much more vital importance—the social sciences, economics, civics, psychology and the like.

Great emphasis is also laid upon "Empire study." I expected that this would be the case at an institution created and conducted, not by Indians for themselves, but by Britons for them. Nor can anything but good result from such a study, provided it is made intelligently and at the feet of men with wide knowledge and liberal instincts.

I lay special emphasis upon the latter phrase. If such instincts are lacking, the insistence upon such a study can only lead to the introduction through a back door, of politics into the Academy and politics of a narrow and even jingoistic kind. (And politics of all kinds should, in my judgment, be severely excluded from such an institution.) I hope, therefore, that "Empire study" is entrusted to officer-instructors with wide sympathies and knowledge, preferably knowledge gained through residency in some portion or portions of Britain overseas not governed from London.

There is one suggestion that I should like to make in this connection. The expansion of England (I use that term instead of the United Kingdom, for historically the expansion began prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are tongue-tied can be eloquent. Expansion in terms of territory is, however, by no means the most significant fact about the British Empire.

The transmutation of a part of that Empire into the Commonwealth of Nations (I omit the usual prefix "British" for the Irish Free State, Canada and South Africa are not exactly, or at least wholly, British) is a development of the greatest significance. The creation of Dominions that are in no way subordinate to Britain in any aspect of their domestic or foreign affairs and whose association with Britain (not even the mother-country of them all) is entirely free in character, constitutes a landmark in human evolution.

Of this phase little is known in India—and even in England or in Britain, outside a limited intellectual circle. Since, however, the concept of our country having a Dominion Army has found expression in at least one publication issued under the authority of the Government of India and more recently statements have been made—haltingly—by responsible British statesmen that they were directing India, however slowly, towards the Dominion goal, it is but meet and proper that the young Indians at the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development.

I have another suggestion to make, in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country. Instruction in Indian citizenship or (if a wider subject be preferred) civics should be imparted by competent instructors, preferably civilians. The need for such studies is so obvious that I shall not labour the point.

I may, however, express the hope that means may be found to teach Hindustani, which, despite the "so-called" Skeen Committee's recommendations, has been left out of the Military Academy syllabus. This omission needs to be made good—and at the earliest moment.

Some of the time now devoted to the cultivation of English might be easily utilized for those purposes.

LORD LOTHIAN'S FOUR OBJECTIONS TO THE NEW INDIA ACT.

Lord Lothian is one of the British Liberals who, as a rule, has not supported all the various proposals embodied in the new constitution. In an article to *The Hindustan Review* the editor of *The Tribune*, Mr. Kalinath Roy, has given his dispassionate consideration to the views of

Lord Lothian where the latter appears in the role of a supporter to the new constitution. Mr. Roy observes:

The four main grounds for opposition in India to the new Act, according to Lord Lothian, are (1) objection to federation with the Princes; (2) objection to the Communal Award; (3) objection that the new constitution unduly entrenches the vested interests of property; and (4) the objection that the Act leaves India so fettered with safeguards that responsible progress on her own lines will be impossible. This statement of India's objections to the new Act is by no means complete. It is strange that Lord Lothian does not refer to three of the main defects of the Act, two of which the British Liberals themselves along with the whole of political India have strongly condemned, namely, the substitution of indirect for direct election in the case of the Federal Assembly, the omission to lay down full Dominion Status as the objective of British policy, and the absence of any provision for automatic progress to that objective. As regards the first, he only says:—"Admittedly the composition of the federal centre is highly anomalous. But the dangers to the unity of India which would spring from attempting to launch self-government on anything but a federal basis are immeasurably more serious." To say this is obviously to forget that self-government on a federal basis does not necessarily mean a federation between the Provinces and the States, and that what the overwhelming majority of Indians desired, and would have immensely preferred, was a federation of the Provinces alone at the outset, with the option to the States to joint it on reasonable terms at a later stage. Such an arrangement would have involved no dangers to the unity of India, certainly no greater dangers than what exist at present, and it would have made it impossible for the Princes to demand, and for the British Government itself to concede, the extravagant and fantastic terms embodied in the new constitution, of which the only possible effect would be to destroy the basic purpose of all Reforms in India.

Lord Lothian's treatment of the second objection is still more unsatisfactory. "The entrenchment of the system of separate electorates in the new constitution," he says, "is a serious impediment to the smooth working of the system of responsible government." Is Lord Lothian unaware that separate electorate are not only a serious impediment to the smooth working of responsible government, but are utterly and absolutely incompatible with any form of democratic self-government, the essence of which is that the Opposition should be able to change places with the government and that no section of the people should be in a permanent minority? Continuing, Lord Lothian says that "the Communal Award was only given after every effort at agreement between the minorities had failed, because it was the only condition upon which the development of an Indian constitution could be continued." But what is the use of continuing the development of an Indian constitution on a basis which necessarily precludes the growth of both nationality and self-government? If, as Lord Lothian tells us, the minorities had failed to reach a solution of the common problem on which alone national self-government could be based, then clearly it was the duty of the British Governments as the party in power, to do one of two things. Either it should itself have proposed a solution on which national self-government could securely be built, or it should have told the various parties that the question of constitutional development must remain pending until they have evolved the right solution of the communal problem. The last argument of Lord Lothian is the worst. "Communalism," he says, "is a political factor for which a place

must be found unless worse evils are to befall." From the point of view of those who have been fighting for national freedom no evil can be worse than the entrenchment of communalism. But apart from that, is the institution of separate electorates the only way to give the political fact of communalism a constitutional recognition in the constitution? Is that the way which Britain herself adopted in those days when communalism was as much a political fact in that country as it is in India to-day.

"It may well be," says Lord Lothian finally, "that a system whereby communal issues are dealt with by responsible men and women in the Legislatures and ministers instead of being used as the material with which to inflame electorates may enable India to avoid disasters to its unity, and gradually to move towards organic unity as minorities come to trust majorities not to abuse their power." The exact reverse of this is likely to be the case. The so-called responsible men and women in the Legislatures and ministers, as long as they are returned by separate communal electorates, will look at every matter capable of being looked at from a communal angle of vision from that angle and no other. That is what has happened already, and the future is sure to be worse than the past. Communal fanatics will make it their principal business to inflame the electorates, because that is the only way in which they can prevent the return of men of comparatively sane and moderate views, and the electorates themselves, divided by the constitution into separate communal camps organised against each other, will be peculiarly susceptible to such appeal. So far, therefore, from moving towards organic unity the country will under this anti-national system move progressively towards national distintegration, and in the more extreme cases towards perpetual civil war.

As regards the third objection, Lord Lothian's optimism is equally unfounded. He admits that vested interests are strongly represented in the new constitution, but thinks that "the ultimate political leverage will rest in the hands of about 35,000,000 electors who will comprise over 43 per cent. of the adult population." "Unless all democratic history is wrong," he adds, "these electors will gradually learn how to protect themselves." The falsification of this prediction would not mean the falsification of democratic history, because in no country has an experiment in democracy been made under such democratic conditions as is being made in our case. In the first place, the 35,000,000 electors will have nothing in a direct way to do with the Central Government. Secondly, these electors will be so divided on a communal basis that it will be impossible for them in any matter of serious moment, to act unitedly. Thirdly, and above all, unlike other democratic constitutions no ultimate power is left to the electors in this case. Whenever the vested interests will find themselves in difficulty, they will be able to appeal to an extraneous authority over the heads of the electors, and that authority itself will have it in its power to decide the issue in their favour without reference to the electorate. To quote the authority of democratic history in such circumstances is a palpable absurdity.

News and Views

[A monthly record of News and Views relating to culture and Academic Institutions, Events and Movements in India and outside.]

Congress of Universities of the Empire.

The Rt. Hon. V. S. Srinivasa Sastry, Vice-Chancellor of the Annamalai University, has been nominated by the Syndicate of the University as a delegate to the Quinquennial Congress of Universities of the Empire to be held at Cambridge in July next.

Annamalai University Convocation.

Sir Mirza M. Ismail, Dewan of Mysore, has delivered the address at the Convocation of the Annamalai University.

International Zoological Congress.

Dr. B. K. Das, D.Sc. (Lond.), Professor of Zoology of the Osmania University, has received an invitation to attend the International Zoological Congress to be held at Lisbon. The Nizam's Government have deputed him to attend it. Dr. Das will read papers and will also lecture on the Hyderabad State, its Fauna and the Osmania University. He will be back by the first week of November.

Dr. Arundale's Address at Benares.

Dr. George S. Arundale, president of the Theosophical Society, while delivering a public lecture on education on the occasion of the North India Theosophical Conference at Benares, said that education stood for evolution for kinship so that each individual might become full of power, full of wisdom, full of truth, full of love and full of activity.

Speaking on the purpose of education Dr. Arundale said that when an individual was released from a school, a college, or a university he ought to be equipped to face life's troubles and difficulties. The purpose of education was to have courage, enthusiasm, eagerness to know, to become dauntless in the face of obstacles.

He observed that teaching should be a vocation and not a profession. The teachers whom they saw in schools and colleges were not really teachers. They were there for the simple reason that there was no other profession open to them.

Ladies appointed Professors at Nagpur University.

Mr. M. B. Niyogi, Vice-Chancellor of the Nagpur University has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University.

1. Miss K. S. Ranga Rao, M.A., L.T., F.R.C.S. (Geography). 2. Mrs. Comolata Dutt (Music). 3. Mrs. Ramabai Tambe (Domestic Science) B.A., T.D. (London).

Benares Hindu University.

It is understood that the annual meeting of the court of the Benares Hindu University will be held on December 14 and the convocation for the conferment of degrees on the following day.

University Reform League.

With a view to agitate for bringing about comprehensive and all round reform in the various Universities of India, an Indian University Reform League, with Mr. S. G. Warthy as General Secretary has been formed in Bombay. The League aims at examining the present University system of education and administration in each University centre in order to study its shortcomings and remove its defects, creating vigorous public opinion in favour of reforms, moving in the Legislatures as also in the Senates of Universities to pass and adopt the reforms advocated by the League, and, in general, undertaking any legitimate activity to further the cause of reform.

Houses for Corporation Schools at Madras.

To consider the question of raising a loan from the Government for the construction of Corporation school buildings, a meeting of the Standing Committee (Education) of Corporation of the Madras was held, on 23rd August. The Committee approved the proposal for raising a loan of Rs. 16 lakhs.

The proposal is to construct eight buildings every year at a cost of Rs. 2 lakhs, spreading the proposed loan amount over eight years. The Educational Department of the Corporation consider, that lack of sufficient accommodation adversely affects the progress of compulsory elementary education.

The Nagpur University.

It is interesting to note that the executive council of the University has undertaken the responsibility for arranging an academic programme of broadcasting extension lectures, adult education and some items of entertainment, undertaking further to contribute to the expenditure incurred on the purchase of receiving sets by Colleges and High schools. This question has not yet been finally decided in view, perhaps, of the fact that a comprehensive scheme for broadcasting in India is being considered by the Government of India.

University for Assam.

The agitation for the establishment of a separate University for Assam is getting stronger every day.

An unconfirmed report says that the Government of Assam have decided to depute one of their officers to tour Europe and visit some of the universities on the Continent and that as much as Rs. 40,000 will be allotted for the purpose.

Relief Plan for Educated Unemployment at Bihar and Orissa.

The Government have created a department with the object of absorbing educated unemployed young men in the non-official industrial concerns of the province.

It is understood that the Government have created the post of an Intelligence Officer for the purpose and established an information Bureau where a register is maintained of the prospective candidates with a science or technical degree or diploma, with details of their qualifications and experience.

Teacher's Convention of America.

This year the convention was held in July last at Denver and was attended by 10,000 delegates.

Dr. Agnes Samuelson, Iowa State, Superintendent of Public Instruction, has been elected the next president of the Association. It is stated that "the school house as a service station for the entire procession of humanity at all ages and levels" is the aim towards which she will work during her term of office. "She has called upon her colleagues to use a microscope to re-examine the procedures of education and a telescope for a clearer perspective of their goals.

Academic Freedom of Speech.

Mr. H. D. Dickinson of Leeds University delivered an antiwar speech in August last at Auckland University, New Zealand. This speech caused some press comments and disciplinary action was demanded by a member of the New Zealand House of Parliament. But the Council of Auckland University College, not only refused to censure Mr. Dickinson but passed a resolution affirming their support of the right of free speech for University teachers.

This event had caused some sensation in England as at that time the question of academic freedom of speech was being discussed in connection with Prof. H. J. Laski's case. Then instantly a provisional committee was formed and at one of its meetings a congratulatory letter was sent to the Council of Auckland University on its "timely pronouncement on a subject of such fundamental importance."

Hence it is that coincident with the different world gatherings at Oxford, a conference was set on foot under the guidance of Prof. J. L. Myres to form a movement to defend the liberty of professors and teachers. It was decided to mobilize university men and teachers and a standing committee was formed to give a permanent character to the protest against any infringement of the rights of academic freedom.

Co-ordination in Education.

The main problem of Education is one of co-ordination from centre to circumference, writes Prof. S. R. Sharma, M.A., of Fergusson College, Poona, in an article contributed to the *Hyderabad Teacher*.

He writes "The child's mind is to be gently led from the known to the unknown. This is a fundamental axiom. It involves the co-ordination of ignorance with knowledge ; but it is not like the filling of an empty bag. It is more like the nurture of a live seed.

Next, the educationist has to deal with a variety of subjects which are to be imparted to children, not merely with varying degrees of intelligence but also with a variety of inherited tastes. Intellectual or rather cultural conscription is more undesirable than military conscription. The richness of a culture will depend upon the freedom that its recipients enjoy in imbibing and enriching in return. There is to be, therefore, a delicate co-ordination, or call it synthesis if you like, of all branches of knowledge.

Again, the human child is not at all intellect. It has physical as well as emotional and spiritual faculties to develop. In a country like ours, with its baffling variety of religions and sects the task of co-ordination in this direction becomes peculiarly difficult. The statesmanlike educationist will emphasise the harmonising affinities instead of the discordant differences.

To make the task more difficult, there are innumerable other factors and aspects that ask for correlation. For instance, we have the interplay of the East and West in our modern life to harmonise, various educational theories and methods to reconcile with one another, the home and the school, and the school and the larger society to be co-ordinated, etc., etc. And not the least important of our problems, the relations of the sexes are to be determined and defined. All these complex problems call for a solution at the hands of the educationist, for he holds the key to the well-being or otherwise of each and succeeding generations.

Bombay Governor on Universities and Unemployment.

"Raise the standard of your degree examinations. Make your degree the hall-mark of learning and scholarship and not merely a certificate that a young man or young woman has read a specified number of text-books," said Lord Brabourne, Chancellor of the Bombay University, addressing Bombay University Convocation on 20th August at the Convocation Hall.

Referring to the unemployment problem, His Excellency said that the syllabus of secondary education should be carefully thought out and adjusted as to meet the needs of the average boy about to enter life, irrespective of whether he entered a college or not. Although the University ceased to have any direct connection with its graduates and those who failed to become graduates once they went down, it could not be indifferent to their subsequent careers. An unfortunate and most noticeable feature of the present conditions was the number of unemployed graduates. The great bulk of those took their degrees with some idea that it could be easy thereafter to enter Government service. In the past, when B.A.'s were few, that was a reasonable hope. At the present day, only a minute percentage could be so employed. As for industry, employers would, in most cases, prefer men with practical training in the West. A few graduates were required in industries not for their degrees, but for the wider mental outlook possessed by the cultivated mind. The value of such men should be brought out to the notice of business magnets. Even so only comparatively few men would be absorbed in this way and a large number of graduates would remain without occupation.

His Excellency continuing said that the man who had taken a university course in this country was usually unwilling to take any but clerical work. Even Bachelors of Agriculture, more often than not, turned away from agriculture. It was obvious too that when a B.A. was compelled by necessity to undertake work, that was done equally well by those with no university training. The time and money spent on that training had been wasted. Thus private money which might have been used for apprenticing the boy to a trade or starting him in agriculture and the University and public funds, which might have been used to better advantage, were spent in a way which increased unemployment. The plain fact was that it was a waste of money to give University education to boys equipped with less intellectual ability than would ensure a reasonable chance of employment in occupation demanding graduate's training.

Mr. H. R. Mills on the Aims of Indian Education.

Presiding over the Annual meeting of the Cochin Teachers' Association, Ernakulam Group, H. R. Mill, M.Sc. (London), Principal, Maharaja's College, observed:

A teacher renders far more valuable service than a priest as the former had to make a soul while the latter only enriched it. The teacher had to instill and create a soul in the small personality he was dealing with, to enable the pupil to realise himself and to convert him into a rational, social being. They had to accomplish this by making the school far more interesting than it really was. The teachers and students were now anxious to rush out of the school as soon as they could, and this was just because the school was not made sufficiently romantic or interesting. The boy had a life of his own, he had to commit many follies and pass through that sequence of events which the elders themselves had to cover in their earlier life.

He said that they should try to infuse more of the co-operative spirit in their schools. He referred to the system obtaining in the public schools in England and dividing the class into a number of houses under distinctive names, and each section being self-contained, the whole atmosphere being one of intense activity, the students participating in their studies with joy and enthusiasm. They had also to breed a moral or religious atmosphere in the schools. Religion was essentially not taught but caught. Religion and morals constituted a kind of inward discipline. The teacher had to be the friend, philosopher and guide of the student and he had to do much to influence his life.

The teacher, he added, should never despair even if he had to toil hard with the same batch of pupils for several years. They should not look for immediate rewards and they should never despair. The unification of India into one common bond of fellowship and brotherhood should be the aim of Indian education.

Orissa's Claim for a University.

"Apart from Oriya literature, the history of Orissa and Kalinga, we have the most important and interesting subject of architecture, wherein our ancient record is very high. I have the ambition that the first Nautical College and Marine Engineering courses should be first started in Orissa University to bring back the ancient glory of Kalinga Seamen. We have so much to give to India in the shape of our ancient culture, that we feel keenly the necessity of a university to serve as the medium and focus," said the Raja of Khalilkote in opening the conference convened at Berhampore under the presidency of Mr. B. Das, M.L.A., to draft a scheme for a separate university for Orissa.

Continuing the Raja of Khalilkote said that provincial autonomy without a university has but a limited meaning. There was no disagreement in Orissa over the question of a separate university to foster Oriya culture to carry on research in Oriya art, history and literature. The strength of the feeling for a separate Orissa University was also recognised by the Orissa Administrative Committee of 1933. But they wanted the people to find the necessary finances to the tune of about Rs. 20 lakhs to start the university. "This is almost an impossible condition," continued the speaker, "and I am not aware of any instance where a university has been started solely with donations from the public except the single instance of the Annamalai University which owes its inception and existence to the

munificence of the Raja Sir Annamalai Chettiar of Chettinad." He did not mean by this that the people should not shoulder the responsibility of developing a University when one is started, but to ask them to be initiative and raise a large amount is indeed a very large order.

Continuing the speaker said, "I earnestly hope that the proceedings of this conference will impress upon the Government the urgent necessity of including the initial cost and recurring expenses of a university in a lump sum grant as part of the initial cost of the formation of the province, or, so fix the subvention to Orissa that the establishment and upkeep of the University is provided for therein. It is our duty as the representatives of the people of Orissa to place our case for an increased subvention on the basis of having a university and High Court from the very beginning before Sir Otto Niemeyer who has been entrusted with the task of enquiring into the financial position of the provinces and the centre and for recommending suitable adjustments."

Referring to the criticism that Orissa does not require a University because of the deficit nature of its finances, the Raja observed, "it is not a mere question of money. It is a national need in the satisfaction of which the considerations of finances should at all events be subordinated." He then cited the example of Assam "which is perhaps financially worse than Orissa can ever be." The Government of Assam at first discouraged the idea of a separate university for that province and now at last they were forced to accept the resolution of the Legislative Council and appoint an expert to draft a scheme to be placed before Sir Otto Niemeyer. When Assam can have a university, he did not see any reason why Orissa should not have one of its own.

The conference then appointed an influential sub-committee to draft a scheme for a separate university, and to represent to the Governments concerned and give evidence before Sir Otto Niemeyer about this essential and primary need of the new Orissa province.

New Orientation in Education.

Mr. B. Ramchandra Rao, M.A., L.T., Principal, Hindu College, Guntur, writes:

Education has a twofold function to perform. It should not only bring about a nice adjustment of the individual to his environment but secure a fuller growth of his intellectual, moral, and spiritual faculties. The former is mutable in scope and content as human societies evolve new aspirations and conditions of life from time to time. The latter is almost static as it addresses itself to the eternal verities of life. The individual's environment is partly national and partly international and this has been varying from time to time. Accordingly the content and method of education employed to secure adjustment of the individual to his environment have been undergoing revolutionary changes. The World-war of 1914 has completely changed the world ethos and has induced a new outlook in education. Thinkers like H. G. Wells are preaching a new ideology in education which is intended to impress upon the young, placid minds of scholars that this world is the heritage of man and that every race or nation while manifesting its own individual excellences in thought and art should realise that all races and nations have their own contributions to offer for the common happiness of mankind and bring about with the procession of the suns, the Parliament of man and the Federation of the world. H. G. Wells propounds the new Ideology in Education in his book "The Work, Wealth and Happiness of Mankind" and thus discusses,

its three facets. "First there is the idea of man's history as one whole. A child has to be guarded against early infection by picturesque, false, and short-sighted national traditions. The effectual exorcism for that sort of thing is the plain, straightforward teaching of human history as one progressive adventure in which all races have helped and all have sinned. Picture, book, story and lecture, cinema and school museum must converge upon the rational presentation of man's collective life. And secondly, the citizen of the world must have a sound conception of the evolution of life and its nature, that is, he must have learnt elementary biology thoroughly. Thirdly, he must learn geography and economic layout of the world as one co-operative field of enterprise. These are the three pillars of a modern ideology, the three branches of knowledge which constitute the 'New Education.' This is the essential instructional material for a modern World Vision. All the rest is training and equipment."

Such an ideology should permeate every stage of educational ascent, elementary, secondary and collegiate. While each stage may be complete in itself fulfilling a well-defined purpose it should undoubtedly serve as a stepping stone to the next higher. The present system of education, while it has merits many and varied, has served to disaffiliate the placid minds of the pupils from what is best in Indian thought and culture and induce a narrow outlook on life.

Sir Patrick Geddes' Educational Advice.

Mr. P. L. Boar while paying a tribute to the memory of Prof. Geddes, the Scottish biologist, city-planner and sociologist and Darwin's favourite pupil, says in *The Commonwealth*:

Professor Geddes had three children, but unlike Rousseau he accepted the task of bringing them up himself. He regarded the tendency to let nursery school and kindergarten assume all responsibility for the young as evidence of the increasing uselessness of the American home. He firmly believed that in any nation in any age the home has inevitably the first duty and the first privilege in education.

He wanted them to grow up with a first-hand, accurate knowledge of the world's of nature and of man; he wanted them to develop an unspoiled appreciation of life in all its manifestations, in the laws and beauty of the physical universe, in the human mind, in whatever lay beyond and above. Consequently, he replaced the elementary instruction of the three R's with a procedure which he called the three H's.

First, the heart. By this he meant that the first approach to learning should be through the emotions; for example, the affection and interest which are so vital as a baby learns to talk. Likewise he put the child's first contacts with environment on an emotional basis; from physical enjoyment of fresh air and sunshine to simple wonder and delight at the beauty of nature.

Next came the hand. As his children grew older Professor Geddes led them into physical experience with the world around their home. From mere toddling in the gardens they came to perform task of cultivation while their play expanded into more and more systematic explorations of the surrounding countryside. By way of introduction to the world of mechanics and trades they made boxes, not only to increase manual skill but to contrive some useful object.

And then the third H, the head. Geddes always claimed—and proved

in his own family—that the natural result of emotional experiences, of whole-hearted work and play, was tremendous mental activity.

The significance of their training, as I see it is this. Public instruction in every country, whether of 1900 or 1950, is satisfied if pupils can spell “olive tree” or any other word correctly. Yet it cares nothing about those vital experiences which Geddes gave his children. They could spell “olive tree” but they also knew what such a tree was biologically, historically and in spiritual significance. They knew why it was the symbol of peace, of agricultural prosperity, and incidentally they learned much of Mediterranean geography, history and culture.

Secret of True Education.

The Rt. Hon’ble Lord Eustace Percy says :

My business is to talk about Freedom from the point of view of education. My trouble is that as I set out to do this I have an uncomfortable feeling. I feel I am going to be an intolerable prig.

Freedom is like air. It is necessary to human life. But imagine a bed-ridden man. He has to live in one stuffy room. I visit him and explain what a blessing the air is to him. His reply is: ‘A blessing? Compare me with yourself who can walk where you will, on the mountain tops or in the valleys. It is you that enjoy the air, not me.’ Can I be prig enough to reply: ‘You do not know your blessings and you exaggerate mine. We both breathe about the same quantity of air every minute, and the air of the House of Commons is, if anything, worse than the air of your room. Be thankful you can breathe at all!’ Would he not tell me to go to—the House of Commons?

Freedom in education is rather like that. The question is: how are we to train children in order that they may be free men and women? And the first answer, to my mind, is that parents must be free to entrust the education of their child to any teacher who, they think, can do him good. And the teacher must be free to teach the child as he thinks best. In other words, free choice of school for the parent; freedom of thought and action for the teacher. These are the principles which we recognise in this country. Our law require only that every child between the ages of five and fourteen shall receive efficient instruction in reading, writing and arithmetic. Provided this minimum is satisfied, any man or woman can teach anything to any child in any school to which the child’s parents may send him.

But more than nine-tenths of the parents of his country have, in practice, no choice but to send their children between these ages to the public elementary school. In rural districts, this usually means no choice of school at all; in towns it means at best a choice between one Council school and one Church school. And this choice is being narrowed as our educational system becomes better organised. How easily may these parents ask: ‘What good is your pretty principle of freedom to me?’ How difficult it is for me to reply: ‘Look at Germany, and thank God on your knees for your freedom.’

And yet it is true. The very fact that we recognise the principle of free choice and free teaching affects the whole character of our schools. The parent may in practice be tied to one school, but for that very reason the teacher feels instinctively that he must adapt himself to the parent, and the local authority and the school managers feel instinctively, that they must leave the teacher free to do so. I must not exaggerate.

State schools, here as elsewhere, are always in danger of hardening into official machines. We have to be daily on our guard against this tendency, but we shall only be on guard against it if we realise the value of the freedom which, in spite of appearances, we do really enjoy.

My first conclusion, therefore, is that we should hesitate long before we limit in any way the freedom of any man (or woman) to earn a living by running a school and teaching in it according to his (or her) best judgment. Such freedom may seem to benefit the rich more than the poor and therefore to accentuate inequality between social classes; but let us remember that when the German Republic tried to force all German children into the same primary school it prepared the way for Hitler.

But of course, this is only the first step along the road of freedom in education. This vital question remains: how is any school to teach men to be free? There are, I think, no answers. The school can, in one measure at least, teach a man to work for himself and to think for himself.

Work for himself? Again, this seems at first sight a mockery. In the modern world it seems to be the one thing that few men can hope to do. A century ago, in the early years of the industrial revolution, Samuel Smiles and others preached to the world the doctrine of self-help, but in fact, the industrial revolution seems to have made it impossible for any man to help himself. In order that he may work at all, thousands of pounds of capital must be brought together, and work of manufacture must be split up among large groups of men under the control of the owners of the capital. It does not matter much, for this purpose, who owns the capital: whether the State owns it or a joint-stock company, the fact remains that a man is dependent on his fellow-men and on his employer for the chance of earning his livelihood. And, in this respect, apart from one or two professions, like the law or medicine, the better-to-do members of the community are not much better off. The State servant, whether civil or military, is not much more independent, sometimes he is not much more secure in his employment, for navies and armies get axed. Commercial offices are hardly less highly organised than factories. In these circumstances, what use is it to talk of a man working for himself.

Miscellany

TOENNIES AND THE NEW SOCIOLOGY

Sociology is much too popular a category in present-day world-culture. Unluckily, however, this category has as many contents as there are sociologists. And it is very interesting that the category was unknown until 1842 when Comte used it in his *Cours de Philosophie Positive*, Vol. IV. Up till then he had been using in stead the category "*physique sociale*" (social physics). But in view of the fact that the Belgian statistician Quetelet employed it to describe the researches in anthropology and demography Comte considered it prudent to replace it by a new word, "sociology."

But since Comte's days the subject matter of sociology has changed so much and so often with researchers that today it is almost impossible to describe what this discipline is and what this is not. For instance, the "classical sociologists," Comte, Spencer and Schaeffle, three of the founders of this science, however much they differ in methods and messages, belong to what Carli in *Le Teorie Sociologiche* (Padua, 1925) calls the historic-encyclopaedic school. They seek to explain history, point out the processes of evolution, and suggest the future lines of advance. On the other hand, the founders of "new sociology," Toennies, Tarde, Durkheim and Simmel, for example, among the continentals are interested in the analysis of forces, facts, groups and relations. The American and British sociologists like Small, Ross, MacDougall, Wallas, Cooley, Ellwood, etc., belong to this class which is generally known as the school of "analytical" or "formal" sociology.¹ The first or the classical school may also be aptly described as culture-sociology.

To understand a bit of this diversity in the concepts of sociology let us take Toennies, whom v. Wiese calls the pioneer of contemporary German sociology. In 1887 Toennies published his *Gemeinschaft und Gesellschaft* (Community and Society).² A student of classical, encyclopaedic, historical or cultural sociology would perhaps hardly recognize any sociology in Toennies's work. Here we are introduced to an examination of all those human connections or relations with one another which are cementing forces and to the conclusion that they fall inevitably into two groups. First, they are derived from the "natural," "instinctive" and allied activities of man. In contrast with such activities can be discovered, secondly, those which are due to the "artificial" attempts to pursue or serve some ends although the natural feelings may be opposed to such activities. The "community" is based on the natural, the "society" on the artificial cementing bonds. There is privacy, personal intimacy in the community. In the society, on the other hand, the predominant atmosphere is that of business, law, public life.³ This distinction between natural and artificial group-persons, between feeling and intellect among social forces, is but one of the many new topics with which this science has been enriched in recent years. But, on the other hand, the encyclopaedic, historical, evolutionary or cultural sociology has not all disappeared.

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¹ L. von Wiese, *Soziologie* (Berlin 1931), pp. 45-49, 109.

² G. Richard, *La Sociologie Générale* (Paris 1912), pp. 21-32.

³ Rumpf, "Von rein-formaler zu typologisch-empirischer Soziologie" in *Schmollers Jahrbuch*, Leipzig, 1924.

THE AGES OF INTELLIGENCE FROM COMTE TO BRUNDSCHVIGG

Three large "mental stages" characterize, according to Comte, as is well known, the "functional" evolution of mankind. The first is the "theological" stage represented by fetishism, polytheism, monotheism, etc. The second stage is known to be "metaphysical." The third is the "positive stage" and is the "age" of speciality and of generality. The theological stage is described as being dominated by "warriors," the metaphysical by legists and "jurisconsults": while the "scholars" lord it over, so to say, in the *état positif*. The reign of "imagination" is supposed to be the characteristic of the theological stage, that of "reason" of the metaphysical, and finally, the *état positif* is marked by the reign of "experience." In Comte's judgment humanity has been marching towards a stage in which positive knowledge or scientific experience is dominant.

It is simply the Comtian association of scholarly brains, exact knowledge, experience or experiment, generalization, specialization, science as antithesis of religion, etc., with positivism that it may be reasonable to accept in a general manner. But Comte's analysis of the "mental stages" in evolution or "ages" of the human mind is hardly tenable. It cannot be accepted as an objective exhibition of the dynamics of culture-history. For, it is not possible to demonstrate any stage in which reason rules to the exclusion of imagination or experience, imagination to the exclusion of experience or reason, and experience to the exclusion of the other two. Nor is it demonstrable anthropologically or psychologically that imagination belongs to the primitive mind and precedes ratiocination or concrete experience.

According to Worms,¹ the "intellectual" or "scientific" interpretation of history, as presented by Comte, is as fallacious as the "economic" interpretation of Marx. Further, it is to be observed that primitive mind instead of being imaginative is strictly speaking very concrete and realistic.

Brunschvigg in *Les Ages de l'Intelligence* comes to the same view as that of Worms. In his analysis the primitive is, like the child, a "realist without reserve" and without second thought and adheres with entire faith to an object which occupies his mind. But this objectivity or realism is not to be understood in the modern sense, as Lévy-Bruhl makes it clear in *La Mentalité Primitive*. It is devoid of discrimination, judgment and criticism. The realism of the primitive mind is, in one word, "pre-critical" or "pre-logical."²

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¹ *La Sociologie* (Paris 1926), pp. 80-81, 117-118.

² Brunschvigg, *Les Ages de l'Intelligence* (Paris 1934), pp. 18-23.

Reviews and Notices of Books

A Book of English Verse for South African Readers, compiled and edited by W. S. Mackie. Published by Macmillan & Co., pp. 190.

This is an anthology of short poems, selected from the whole range of English Literature. It leaves out many of the best specimens of English poetry and the compiler tries to justify the omission on the ground that "a new anthology must have some freshness of selection." It, however, includes translations of a few Old English lyrics and Middle English poems. Though not voluminous, the compilation thus attempts to illustrate the "range and variety" of shorter English poems.

The arrangement of the poems is, as the Preface states, according to theme. This is interesting and useful in one sense. Poems on the same topic by different authors, when put side by side, show pointedly the difference between their outlooks and methods of treatment. Reference may be made to Keats's Ode to Melancholy and Shelley's Remembrance, as well as to Wilfred Owen's Dulce et Decorum Est and Sorley's Marching Men in the present Collection. The Table of Contents, however, should have indicated the method of arrangement followed and the titles of the poems should have been grouped in it under the heads suggesting the topics—Poetry, Romance, Love, Death, etc. In the body of the book too, a separate section should have been given to the poems on each of the different themes.

As the title of the collection might be misinterpreted, the compiler explains why he calls it *A Book of English Verse for South African Readers*. Ordinary anthologies of English verse are not, according to him, altogether suitable for South African youths who have just commenced the study of English Literature, for they naturally "include many poems so characteristically English in sentiment, scenery or allusion that they merely bewilder Young South African readers." He has, therefore, included in this collection "poems that are easy to understand, and that require only a little knowledge and the exercise of a little imagination in order to be appreciated," besides a number of poems upon South Africa and some of the best poems written in English by South Africans. Undoubtedly, the compiler has earned the gratitude of the young learner of South Africa whose difficulties have been amply met in the book, whatever might be its value to the general reader. One only wishes that the principles of selection here followed were kept clearly in view by scholars who prepare anthologies meant to be used in Indian schools and colleges.

Poems by the South African authors are, however, the speciality of the book. That vast, unexplored and mysterious land looms large in the reader's mind as he goes through these few pieces. It is difficult to express what South Africa stands for, what its attraction is, what it whispers in silent tones to the wondering traveller or what secrets it promises to unroll to the enthusiastic explorer—

To men in far old cities, scanning the curious chart,
Her voice would sound at midnight, like music in the heart ;
Across the wrinkled parchment a glory seemed to fall,
And pageants pass like shapes of glass along the pictured wall.

She led the sails of Lisbon beyond the Afric shore,
 Winning a world of wonder by seas unknown before;
 She watched the sturdy Captains of Holland's India fleet
 Planting their post on that grim coast where the two oceans meet.

* * * *

We seek her by the valley; she moves upon the height:
 The rainbow stands athwart us to blind her from our sight.
 Along the sea-bound bastion her steps are hid in spray,
 And though we dream, with morning gleam the lustre dies away.

The difference between the English countryside and the vast stretches of land in South Africa are patent. The quiet beauty and peaceful atmosphere of the one are to be contrasted with the "throbbing of African air;" the glare of the sun and the sand. Vastness of dimension is one of the characteristics of things African. The mountains are colossal, the rivers shoreless, the trees gigantic and forests unending. Beside them man sinks into insignificance and traces of human civilisation are lost in the magnitude of the natural objects. The result is that a wild beauty seems to amaze the visitor and to the roar of the lion, the flashing scales of the python, the savage sparkle in the eyes of the panther, the moaning of the midnight wind and the thunder of the cascade make their contributions. Nature does not refresh or heal man's spirit but is thrilled with a savage energy which kindles in man a lust of adventure, the desire to conquer, exploit and dominate. Sings William Hamilton—

I have seen the cliffs of Dover
 And the White Horse on the hill;
 I have walked the lanes, a rover;
 I have dreamed besides the rill:

I have known the fields awaking
 To the gentle touch of spring:
 The joy of morning breaking,
 And the peace your twilights bring.

But I long for a sight of the pines and the blue shadows under;
 For the sweet-smelling gums, and throbbing of African air;
 For the sun and the sand, and the sound of the surf's ceaseless thunder
 The height, and the breadth and the depth, and the nakedness there.

* * * *

— I pine for the roar of the Mon on the edge of the clearing;
 For the rustle of grass snake, the bird's flashing wing on the heath;
 For the sun-shrivelled peaks of the mountains to blue heaven rearing:
 The limitless outlook, the space, and the freedom beneath.

(The Song of an Exile.)

The compiler deserves congratulations for the selection and the inclusion of poems by South African authors. The explanatory Notes will be helpful like the Glossary to students. Mention should also be made of the Index to First lines.

MOHINIMOHAN BHATTACHERJI

Report on the Bihar Earthquake, by W. B. Brett, O.I.E., I.C.S., Relief Commissioner, Bihar and Orissa. Published by the Superintendent, Government Printing, Bihar and Orissa, Patna, 1935. Price Re. 1-12 as.

This is the B. & O. Government report "on the Bihar Earthquake and on the measures taken in consequence thereof up to the 31st December, 1934." It is a comprehensive document, carefully going over the grounds, the area affected with a detailed description of the damage done, and the measures adopted by the Government to repair it as far as possible. There are beautiful maps and illustrations and the reader will be successful in forming an estimate of the terrible devastation. In this respect there is no doubt it will do credit to the list of official publications in which it is included. The balance sheet of His Excellency the Viceroy's Earthquake Relief Fund, B. & O. Branch, will be much appreciated.

One feels disappointed, however, in finding no mention of Pandit Jawaharlal Nehru in Chapter XX when the work of the different Relief Societies is detailed. Pandit Jawaharlal, spade in hand, stood as a symbol of self-help in the task of national reconstruction the importance of which can hardly be exaggerated. He certainly deserved an honourable mention in this connection and it would not have affected in the least the official contribution to the earthquake relief.

House construction after the quake has been a problem and the report deals with it in Chapters XVII and XVIII. The subject has been treated scientifically and in detail in a book, *Earthquake and Design of Structure*, by Mr. J. Baksi, an Engineer in the service of the Government. It is strictly important for the Government to attend to this item, and though we may not hope to reconstruct as successfully as the Japanese, their lines of work may give us the cue for useful schemes both as regards house-building and town-planning.

PRIYARANJAN SEN

Readers' Forum

[Our readers' guide to good books, reproduced from the writings of various authorities.]

In Praise of Idleness and Other Essays by Bertrand Russell, *La. Cr. 8vo. 7s. 6d.*

Bertrand Russell is always provocative, and usually very witty. This collection of essays gives him plenty of scope for using his particular gifts. *In Praise of Idleness*. How we shall all enjoy reading this! How satisfactory it will be to have, at last, a really brilliant defence of what at the bottom of our hearts most of us cannot help regarding as a vice, though a pleasant one! Other subjects treated here are "Useless Knowledge," "The Modern Midas," "Why is Modern Youth Cynical?" "Man Versus Insects," "Stoicism and Mental Health," "On Comets," and "What is the Soul?" Merely to read the list of these titles whets our appetites. What, for instance, has Bertrand Russell to say on "Stoicism and Mental Health?" Does he believe in Stoicism, or is he of the opinion that it leads to insanity, and that our one safeguard is to cry out when we are hurt? But whatever are the views he expresses, they will certainly be unexpected, original and exciting. This is indeed a book that all intelligent people will look forward to eagerly.

African Negro Art edited by James Johnson Sweeney, *Cr. 4to. 12s. 6d.*

The artistic importance of African Negro art was discovered thirty years ago by modern painters in Paris and Dresden. Students, collectors, and art museums have followed the artists' pioneer enthusiasm. This volume contains one hundred plates reproducing sculptured figures and ceremonial masks in wood, bronze, and ivory; descriptions of six hundred works of art and an introduction by the director of the exhibition.

Bernard Bosanquet and His Friends edited by Professor J. H. Muirhead. *Demy 8vo. 12s. 6d.*

"Dr. Muirhead's collection of the letters written by Bernard Bosanquet to his friends ... is a welcome supplement to our knowledge of him... In Bosanquet's correspondence there is the same serenity of spiritual posse, the same tranquillity in facing a host of contradictions and assailing doubts that we find in his books."—*Times Literary Supplement*.

Disraeli, Gladstone and the Eastern Question by Professor R. W. Seton-Watson, D.LITT., PH.D., F.B.A. *With Illustrations and Map. 8vo. 25s. net.*

During the seventies British public opinion was roused to fever heat over the Eastern Question: the nation as a whole, and many private families, were divided between Russophiles and Turcophiles, and were more than once within an ace of war with Russia. Brilliant sidelights have been thrown upon this controversy in the biographies of Disraeli and Salisbury: but this book contains the first attempt to place all the characters concerned in their true perspective. Thus instead of a single "star" dwarfing all the others, the centre of the stage is occupied by five principal figures—Disraeli, Derby, Salisbury, Gladstone and the Queen—while at their side stand the sovereigns, foreign ministers, and ambassadors of Europe, the leaders of the Liberal Opposition, and the makers of press opinion.

It may be claimed that the book throws entirely new light upon the policy of Disraeli and Derby, upon the role of Layard at Constantinople, and of the Liberal Opposition at home, upon the Cyprus Convention, and the settlement of Berlin.

The Two Sources of Morality and Religion by Professor Henri Bergson. *English translation by R. Ashley Audra and Cloudesley Brereton, with the assistance of W. Horsfall Carter.* 8vo. 10s. net.

The bold and original philosophy first outlined in *Creative Evolution* has since been confirmed by a host of biological experiments. It has also, incidentally, exercised a direct influence on many of the best-known writers and thinkers of our generation. In his new book, which is the fruit of a life's work, M. Henri Bergson directs us once again to the spectacle of the interplay of instinct and intelligence, each of these two forms of consciousness playing its appointed part in the formation of social morality and what he calls static religion. But he shows us too that the true significance of both morality and religion can only be apprehended by that intuitive sense which is the special property of Life itself: for "all morality is in essence biological."

After a masterly exposition of the nature of obligation and the foundations of morality the author describes in their distinctive functions static and dynamic religion, the word being used not of any dogma or metaphysical attributes but in a frankly mystical sense. And he concludes with a remarkable *aperçu* of the essential link between mysticism, with its appeal heavenwards, and our mechanical civilisation. The reader will find in *The Two Sources of Morality and Religion* not merely stimulating but really exciting adventures in the realm of thought; he will also come across the shrewdest of commentaries on our present discontents, on the sentiment of patriotism proper to the closed society and the dream of an all-embracing humanity peculiar to the saints and sages of every generation, the bearing of this fundamental difference on the problem of war, etc. That the philosopher of Movement and Feeling should conclude with a plea for asceticism and a science of the spirit as the necessary counterpart to centuries of material "progress" is not the least piquant feature of a truly epoch-making book.

Civilisation and the Growth of Law by William A. Robson, PH.D., B.Sc. (Econ.), *author of "Justice and Administrative Law," etc.* 8vo.

This book is a sketch of the relations between people's ideas about the Universe and the institutions of law and government. It covers ancient and modern times, and deals with both civilised and primitive communities.

Dr. Robson shows the way in which law and the institutions of government have been influenced successively by magic, superstition, religion and science; and how law has in its turn influenced these great forces. There are three parts.

The treatment is realistic throughout. It definitely avoids the metaphysical or abstract philosophical approach. It is a border-line study between Law and the other social sciences. It is a book not only for the specialist in law, politics, or sociology, but also for the intelligent general reader.



THE LATE DR. J. N. MAITRA, M.B.

Ourselves

[I. *The Late Rai Sahab Isan Chandra Ghosh.*—II. *The Late Captain J. N. Banerjea.*—III. *The Late Dr. J. N. Maitra.*—IV. *The Late Prof. Sylvain Lévi.*—V. *Stephanos Nirmalendu Ghosh Lecturer for 1936-37.*—VI. *Adharchandra Mookerjee Lecturer in Science, 1935.*]

I. THE LATE RAI SAHEB ISAN CHANDRA GHOSH

We mourn the death of Rai Sahab Isan Chandra Ghosh, M.A., a veteran educationist, who, though not directly connected with this University, had many a link of association with it. A brilliant alumnus of the University, Rai Sahab Isan Chandra Ghosh, who died at the ripe old age of seventy-five, had a distinguished career, first as a journalist in the early eighties of the last century, and then as a teacher and educationist. He was a self-made man and rose to eminence by dint of industry, single-handed in life. He made his mark as Head Master of Hare School, Calcutta, having previously served with great success the Government Education Department as an Inspecting Officer and as Assistant Director of Public Instruction, being the first Bengali to hold that appointment.

A man of versatile ability and varied interests, the late Rai Sahab made a distinct contribution to Bengali Literature by his valuable translation into the Vernacular of the entire corpus of the Pāli Jātakas, which will ever be cherished as his *magnum opus*. A prolific writer of informative works on History and Literature, he did not confine his knowledge within the bounds of his country but, like a true scholar, he dived deep into the works of Thucydides, Xenophon, Tacitus and a host of luminaries of other climes. With a definite academic learning he possessed also a keen business sense and had the singular good fortune, so uncommon to scholars, of knowing what sufficiency means in this work-a-day world. A philanthropist in the true sense of the term, he never advertised his charities. Among the many institutions to which he made endowments are, to mention only a few, the Pasteur Institute at Kasauli and the Tuberculosis Hospital at Jadavpur. His life will be a beacon light to many a toiler in the difficult track of Knowledge.

We shall always cherish his memory with veneration,—a memory which his worthy son, Professor Praphulla Chandra Ghosh has already taken steps to perpetuate by the endowment of a Translation Fund in this University.

II. THE LATE CAPT. J. N. BANERJEA

We deeply regret to announce the death at the ripe old age of seventy-six of Captain Jitendra Nath Banerjea, a Fellow of this University and a redoubtable champion of physical culture in this country.

By the death of Captain Banerjea, Bengal has lost an apostle of physical regeneration. At a time when we hardly possessed any organisation for physical culture, he it was who first preached the inspiring message of physical regeneration even as his elder brother, the great Surendranath, was thundering his message of nationalism in this country. A man of Herculean strength and vigour, he had not only made a name for himself during his stay in England where he had been in early youth to qualify as a Barrister-at-Law, but also raised the reputation of his country which had hitherto been known to Europeans as a land of helpless weaklings. On his return from England he worked hard to enthuse his countrymen with his own spirit and subsequently found his labour crowned with success. The generation of sturdy Bengalees that we now find around us has grown no doubt by a thorough assimilation of the principles of physical culture inculcated by this gallant son of Bengal half a century ago. There is no institution of physical training in Bengal with which Captain Banerjea was not connected directly or indirectly. His donations in the cause of physical culture knew no bounds.

In 1906 he had enrolled himself as a Private in the Presidency Volunteer Rifle Battalion and was successively promoted to the ranks of Lance Corporal, Sergeant and Captain, and he was the only Indian to enjoy that honour. He fought hard for the Indianisation of the Army. He was President of the Ripon College Council, having previously served as a Lecturer for several years at the Ripon Law College, Calcutta.

Captain Banerjea died a bachelor.

III. THE LATE DR. J. N. MAITRA

The news of the death of Dr. Jatindra Nath Maitra, M.B., at the comparatively early age of 55 has come as a great shock to this University. He was a Fellow of the University during the years 1922-27 and again from 1932 till his death. He had also served as a member of the Syndicate some time ago.

The late Dr. Maitra, who was a self-made man, had distinguished himself as an eye-specialist and as a Councillor of the Calcutta Corporation. He was a man of varied interests and was connected with many an institution run on humanitarian lines. His charity was unbounded. As a public man and philanthropist he will be remembered for a long time to come. We deeply mourn his loss.

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IV. THE LATE PROFESSOR SYLVAIN LÉVI

As we write comes the stunning news of the death of Professor Sylvain Lévi. With his death has passed away the last great figure in the field of Indology.

Born in Paris in 1863, the late Professor Lévi was appointed teacher of Sanskrit in the Sorbone at the early age of 24. He was raised to the post of Professor of Sanskrit in the College de France in 1894, a unique position which he held for the last forty-one years. He carried on the glorious traditions of Eugène Burnouf and Abel Bergaigne for nearly half a century. His career was brilliantly inaugurated in 1888 with the publication of *Théâtre Indien*, a book still unsurpassed, and it was full of intense activity in various domains of Indology,—Indian history, geography, religion, philosophy, literature, philology, and so forth. He alone after Burnouf had realised that the problems of Indian history cannot be properly treated with the help of Indian materials only. Thus he came to specialise in Tibetan, Chinese and some of the ancient languages of Central Asia and discovered the forgotten Kuechan language from the documents brought from Central Asia by Professor Pelliot. He was entrusted with a scientific mission to the East in 1897-98, visited India, stayed in Nepal for the study of the antiquities of that country, and went to Indo-China, China and Japan. The outcome of this mission was the publication of his famous *Le Nepal* in three volumes and various other works. He was Honorary Fellow of the Royal Asiatic Society, of the American Oriental

Society, President of the *Société Asiatique*, Member of the *Institut de France*, and President of the *Association de l'amis de l'orient*.

As early as 1914 he was invited by the Calcutta University to deliver Readership lectures, but on account of the breaking out of the War he was unable to accept the invitation. At the request of Dr. Rabindranath Tagore he came to India for the second time in 1921, delivered lectures in the *Viśvabhāratī*, and being then invited by the Calcutta University delivered his Readership lectures. It was at this time that the Calcutta University honoured him by conferring on him the Honorary Degree of D.Litt. In the same year he presided over the second session of the All-India Oriental Conference, held under the auspices of this University. Before returning to France he visited Nepal, Indo-China, China and Japan. In 1926 he was deputed by the French Government to lay the foundation of the *Maison Franco-Japonaise* in Tokyo, and organise a school of combined research work. The first signal-service done by this Institution is the publication of the Buddhist Encyclopaedia called *Hobogirin* under the joint editorship of Profs. Lévi and Takakusu. He visited India for the last time in 1929 on his way back from Japan.

His association with our University has been long, and he was no doubt one of our truest friends. In 1923 he wrote to Sir Asutosh: "Allow me to tell you simply and frankly that though I had only a few opportunities to meet you, I keep and cherish a deep impression of your powerful personality and that I follow with a loving admiration your noble struggle for the liberty of this University to which I am proud to belong and which as a real and not nominal university is entirely your work" (CAL. REV., 1923, p. 552). On the death of Sir Asutosh he sent a letter to the University in which he requested the Vice-Chancellor to tell his colleagues of the Calcutta University that their loss was his loss and that their sorrow was his sorrow.

The void which Professor Lévi has left will be difficult to fill. We deeply mourn his loss.

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V. STEPHANOS NIRMALENDU GHOSH LECTURER FOR 1936-37

We understand that the Stephanos Nirmalendu Ghosh Lecture-ship for 1936-37 has been offered to Sir Sarvapalli Radhakrishnan, Kt., M.A., D.LITT., Vice-Chancellor, Andhra University. Though engaged

at the moment outside Bengal, Sir Sarvapalli is a member of our Senate and as such is regarded by this University as its own. Amongst philosophers, his is a name to conjure with. If he accepts the invitation of this University, a great opportunity will be afforded to many for renewing old associations with a master mind and listening with profit to his discourses on Comparative Religion, which cannot but be brilliant and edifying.

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VI. ADHARCHANDRA MOOKERJEE LECTURER IN SCIENCE, 1935

We are glad to announce that Professor Satyendranath Bose, M.A., of the Dacca University has been appointed Adharchandra Mookerjee Lecturer (in Science) for the year 1935. The subject chosen is "Recent Developments in Nuclear Physics." Professor Bose needs no introduction. Suffice it to say that amongst physicists his name is uttered in the same breath as that of Professor Einstein. His appointment is bound to give satisfaction to all lovers of Natural Science.

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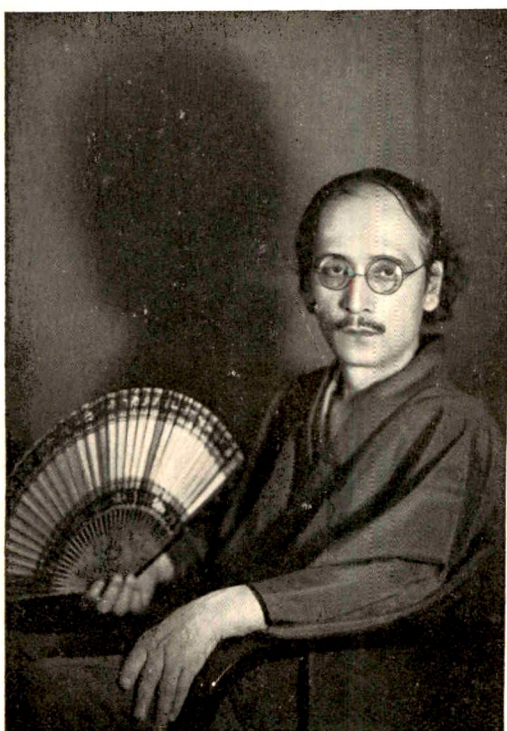
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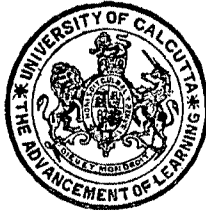
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The Calcutta Review



Yone Noguchi
Y. N.



THE CALCUTTA REVIEW

DECEMBER, 1935

WAR AND WOMEN

MADAME ELLEN HÖRUP

Secretary, The International Committee for India, Geneva.

WHAT is the attitude of mankind to war ? Are there now more who support edifying, productive peace instead of destroying, killing warfare ? It does not seem so. All big nations are trained for warfare. In Germany, Italy and Japan all endeavours for peace are suppressed. Those who do not want war are traitors to their country. War is the national aim.

In other countries they are still allowed to prefer peace. But there are no countries to be found who are not preparing for war. Some want it now, others want to wait, and those people who want it under no circumstances become fewer and fewer, except among the women.

Women look differently upon war. They have always done so. The old outworn ideas about the field of honour, heroic deeds and decorations for bravery can be glorified for ever in the eyes of men. But women do not forget the other side. They see their husbands and sons maimed or dead. They see despair, privation, and a life of continuous toil, hunger and need for them and their children. And they see how the field of honour grows and spreads so that it will soon encompass the whole earth. The field of honour is no longer

reserved for their sons and husbands. Their little children, their old parents, their sick and helpless are all included. The honour and glory in the coming war will be in striking more of them than the enemy succeeds in hitting in one's own country.

There used to be many who looked at war as women look at it. The entire social democratic labour party knew that it had nothing to gain by an imperialistic war. In August 1928 socialists and workers held an International Congress under the presidency of Henderson. In a resolution that was passed unanimously, it stated among other things: It is the duty of all labour and socialist parties.....to ensure the exercise of the strongest possible—even the most revolutionary—pressure from the side of masses upon every government that refuses to recognise or respect arbitration in an international conflict and resorts to war.

In 1928 social democracy had not yet omitted the general strike from its programme. Since then however it has changed the signals.

The English Labour Party for example writes in its official organ "War and Peace": "The foreign policy of the party is based upon the system of collective peace. This system means the League of Nations along with co-operation between the League and the states outside it." And the leaders of the party declare that they will support every war recognised by the League of Nations and, as the Independent Labour Party says in its paper "The New Leader," this is the same as saying that the Social Democratic Party will support the next war upon which the English Government enters. The ruling of the League of Nations will hardly go against England. Thus, if they are asked and allowed to answer they will scarcely hesitate to declare England's war to be a just war, necessary for England's defence.

In France, where the socialists and communists form a united front, the leader of the Social Democrats, Leon Blum, declared in favour of national defence. In Belgium, Vandervelde is willing to co-operate with government for national unity and safety.

In the manifesto of the Social Democrats of Czechoslovakia that was passed at the congress in April, the policy of the League of Nations was approved and the party assured the government of all necessary support for national defence. In Switzerland the Socialist paper "Le Travail" writes that there is nothing else to do than to look to the League of Nations: "It is dangerous merely to lean out

of the window of the League. One risks causing the whole to fall to pieces."

Social democracy no longer sees the enemy in its own country. It has shifted him into that of its fascist neighbour. It has put "national" upon its flag instead of "international." Where they have not passed resolutions agreeing to relinquish the general strike as a means of preventing war, they have done so by gathering round the League of Nations which represents a dictatorship of imperialist governments whose interests are the direct opposite of those of social democracy.

What for example has the Great Powers' latest slogan "collective security" to offer the workers? It was this security they had in the League of Nations' Pact, and that, in spite of all other talk about security, was the only place where it had ever been found. It meant that they all stood together against that Power which broke the pact. According to Article 11, all members of the League are to regard themselves as at war with the law-breaker. All connections, diplomatic, commercial, and private, are to be broken. A boycott is to be attempted. If that does not help, then the mouths of cannon are to be turned towards her in the defence of peace. Such was collective security. With its help war would virtually have been precluded. No Power could have fought against the combined armed forces of the others and by reason of this it would have been possible to begin collective disarmament.

What the Great Powers now mean by it is nothing but nonsense. There can be no security in conditions which change from one day to the next. Some months ago it was France, Italy and England who represented the collective security but that was only up to the time of Stresa. There France and Italy left the security in the lurch and haggled about Abyssinia independently of England, and after the negotiations of the three Powers had failed, France could find neither collectivity nor security and ended by sticking to the strongest, England. That is what collective security is worth.

So when, following on this, the Soviet concluded a treaty of defence with France, one saw the opposition to the imperialistic war slowly but surely evaporating. The communist battle-cry in the event of war was to "turn the bayonets in the right direction." In a discussion between the leader of the Independent Labour Party, Fenner Brockway, and the communist Rust, the latter said: "The battle-cry

(in France) must be: 'For war, for the overthrow of German fascism coupled with opposition to the imperialist aims of the French government!'' But a bayonet cannot be pointed in more than one direction at a time.

Whilst thus the great political labour parties have for the moment renounced international co-operation and no longer have the fight against war and fascism on their programme, the word 'war' having been rubbed out, both women and intellectuals have underlined it.

In Sweden for example a movement has been started: The women's unarmed revolt against war. Its first move is directed towards protection from gas. Here it has taken up the only right standpoint on a humane basis: We will not be protected if all cannot be protected. "If we save 50 out of a hundred we are plentifully rewarded for our trouble," says the French General Superintendent for the protection of French land. But which 50 shall be rescued and which sacrificed? War is the most palpable acknowledgement of the rights of the strong and the power of money. And ought those then who are opposed to both parties, recognise them when it is a matter of saving themselves? So they let the poor and defenceless be sacrificed whilst the rich save themselves.

The movement is to include all women who not only demand peace but also "another system for co-operation between peoples and something to replace the old form of defence which," as the excellent Swedish paper for women "Tidevarvet" says, "is not even in a position to defend itself."

The French intellectuals place themselves even more directly in opposition to the above-mentioned movement in the social democratic parties. In the appeal in their paper 'Vigilance' it says: Anti-fascism can never justify any war. War is the final catastrophe we refuse once and for all to believe it to be unavoidable. Only one form of anti-fascism exists, it is the international solidarity between the anti-fascists of every country.

Men who want to protect their women and children have only one thing to do: prevent war. The medal for bravery that is worth getting is not earnt by throwing bombs down upon other men, women, and children, but by opposing every government in one's own country that is preparing for war. This requires more courage than obeying orders, for it means going against the stream, the muddy, contaminating stream of fascism and nationalism. It means being able to stand alone and be strong.

THE PROBLEM OF RURAL DEVELOPMENT

SIR A. P. PATRO, K.C.I.E.

IT is a very encouraging sign of the times that the improvement and welfare of the rural population is receiving the earnest attention of all provincial Governments in India. The pressure of population on the soil has become so great that it reached alarming proportions in certain areas which could be relieved only by the practice of prudence and thrift on the part of the ryot and the village. Any form of external aid could only be supplementary to the spontaneous activity and genuine endeavour to raise their own level of living. The problem of rural development is not to be viewed as an isolated and special subject. Its operation includes the activities of several departments of allied character. It is a comprehensive problem and experience and knowledge would suggest that no plan, as in an industrial country, could be worked within a fixed number of years. More important and vital than plans of development and assistance to the village is the creation of a sense of responsibility for the common well-being and a real desire to imbibe and appreciate the help for rural welfare. The object of such an endeavour should be to propose ways and means of assisting the creation of an environment and the advance of the village community towards a fuller life. For the proper realisation of which the activities of agriculture, irrigation, co-operative Public Health, Education and Industries departments should be co-ordinated, and progress in all these directions as an organic part of the village welfare should be maintained. Each separately has been proved to be ineffectual nor will any useful purpose be served by emphasising the poverty of the village.

Economic surveys of villages in South India and Faridpore have proved beyond all reasonable doubt that the average cultivator of a village has not enough to maintain himself throughout the year and to improve his holding. A state of chronic indebtedness prevails in some cases due to many causes of improvidence. A practical

programme should be kept in view as a guidance for advancing the material and moral prosperity of the villages. "Rural Economics", published by me in 1919, a collection of essays contributed to the Press in 1916, and "Some South Indian Villages", published under the supervision of Dr. Gilbert Slater, give a picture of village economics in this Province. "The Economic Life of a Bengal District" by Mr. J. C. Jack and "A Deccan Village" sketched out by Dr. Harold Mann for the Bombay University describe the conditions of rural life and living in those areas. Recent publications in regard to the excellent work in Girgaon by indefatigable workers are well known. Another book by Mr. M. L. Darling from the Punjab, among others, states the problem and indicates the directions in which the solution of the vast problem lies. The report of the Agricultural Commission is a mine of information for practical guidance. Therefore, in view of the economic condition of the Indian village the vital question is how best could it be rebuilt or reconstructed.

AGRICULTURE AND VILLAGE UPLIFT

That "great progress had been achieved by the agricultural departments cannot be denied but their influence has so far reached a very small fraction of the total area," was the opinion recorded in the Agricultural Commission Report. Agricultural research is still in an elementary stage in spite of Imperial Council of Agricultural Research. A great deal remains to be done to take the results of research to the village. It should be the main concern of the department to instruct the lines on which agriculture could be improved. The gradual deterioration of the soil is a factor which often escapes the casual observer and must be demonstrated in the village to force the need for the use of fertilisers. Manurial treatment is therefore the crying need of agriculture together with the improvement of live-stock. Demonstrations in and near the villages by willing workers of the department advance far to awaken interest in the ryot. Improved cultivation requires irrigation facilities and funds for current purposes for purchase of more useful materials. The construction of a well for irrigation purposes or drawing water from a reservoir or canal means capital outlay. The natural source for him is the village money-lender. Government provide necessary assistance in the Land Improvement Act of 1864, the Agricultural Loans Act and the Usurious

Loans Act. In spite of these enactments the ryot will mortgage his land to the money-lender who may be the big ryot in the village and who will ultimately absorb the holding.

The other day a very respectable ryot, hard-working and intelligent, told me the story of his family which I believe to be true. He had five and half acres of wet land eight acres of dry land of ordinary fertility. His family now consisted of 26 persons. As the younger members grew, the entire paddy produced from his holding was consumed together with a portion of raggee raised on dry land and not enough was left for payment of kist or for paying interest on the loan raised. Some ten years ago the children were young and he had no debts but as the family increased and they grew to be adults money was raised for their marriage and other ceremonies. Since then owing to the compound interest and the fall in prices the debt grew to be five thousand rupees. The holding could be sold for seven or eight thousand rupees in the market. Litigation with the Sahukar absorbed more money; rate of interest was heavy and exorbitant. There is no one to buy land or to help him out of the money-lenders. It was suggested that he might send out some of his sons to other districts to secure land for cultivation or to be workmen under a wealthy land-owner. It was also suggested that he should seek the aid of the Land Mortgage Bank for long-term loan to repay the debt and also improve his holding. He expressed that it would not help him unless the interest does not exceed 5 per cent. He is faced with the situation that in a few years the holding may pass away from the family and even if he borrowed from other sources such as the Land Mortgage Bank, payable in instalments, he will not be able to practise thrift and reduce the family requirements to be able to repay the debt even in twenty years because according to him no balance will be left at the end of the years. On the other hand, if improved means of cultivation, easy communications and development of cottage industries and easy rates of interest not exceeding 5 per cent. are provided and encouraged, he may be able to supplement the family income by taking the produce to markets for direct sale and avoid the middleman or money-lender and utilise the spare time of the family into other occupations. To this end knowledge and spread of elementary education is most essential for the ryot to be in a position to appreciate improved methods of agriculture and co-operative credit.

RURAL INDEBTEDNESS

There is much information available on Rural Indebtedness. The reports of Co-operative societies and the Banking Enquiry Committee disclose the appalling state of indebtedness. The rural debt in this Province is said to be about Rs. 200 crores, and for the whole of India it is about Rs. 870.45 crores. The report of the Agricultural Commission notes that "Legislative measures designed to deal with the problem of indebtedness have proved a comparative failure and hopes that the salvation of the rural masses from their crushing burden of debts rests in the growth and spread of healthy and well-organised Co-operative movement based upon "careful education and systematic training of the villagers themselves. Apart altogether from the question of debt, Co-operative credit provides the only satisfactory means of financing agriculture on sound lines. Thrift must be encouraged by any legitimate means for the savings of thrift form the best basis of the capital they require."

IS CO-OPERATIVE CREDIT A WASTE ?

It was interesting to read the articles under the heading "Improving the Peasant" which appeared in the "Statesman" of Calcutta. A new light is thrown on the subject. They show the direction in which real work must be directed. The view that our present system of co-operative credit is a "waste and has not benefited the cultivator nor improved his material and moral condition" is based on the experience of Mr. A. L. Darling in a Punjab village. The author's experience in that province may be of general application to other provinces also, though the conditions vary in different provinces. The Co-operative credit system places the illiterate villager in a precarious position. There were many instances where the primary borrower was lured into the society by interested members to apply for a loan which never reached him nor would he be aware of it until an attachment warrant was actually executed. The spirit of co-operation must first be generated in the village. This is a material preliminary to the effectual operation of co-operative credit. Under the village Panchayat system of old, many village functions were common and were maintained by the villagers in groups and by turns. The improvement and protection of drinking water in the village, repairs to

the village tank, irrigation canals and maintenance of pasture and grazing grounds for cattle, the watch over crops against ravages of raids by hostile neighbours and wild animals, opening of pathways and lanes from village to village, these were some among others of the common services of the village in which every one took part for joint welfare. The famous inscriptions of Uttaramallaru and Bhattiprolu summarised in the Epigraphical Reports of 1926, furnish valuable information. That joint system disappeared long ago and one villager has no concern with the other in the village welfare work. Unless this spirit of joint action and joint responsibility is awakened and developed by education and promotion of non-agricultural industry in the vicinity of the village, credit society by itself will not be a success on a large scale.

A strong policy of co-operative credit is to be formulated ; real spirit must be created. The annual reports of Co-operative credit societies are instructive in the matter. The Government of Madras reviewing the Administration report of co-operative credit societies dated December 3, 1924, note that "in spite of the efforts referred to, however, there has been an increase in the percentage of balance to demand as shown in the statement: Central Bank's principal, from 39.69 to 53.86 and interest current and arrears from 50.9 to 60.57. Agricultural societies from 67.09 to 70.28 and interest current and arrears from 125.12 to 134.19. The percentage of balance to demand under principal in the case of central banks increased considerably. The agricultural societies were in default largely under all the three heads." An independent observer of the working of co-operative credit societies remarked that credit societies are run by a set of adventurers, exploiters and needy landowners. This may be an exaggeration as a general proposition. A strong policy of reformation of existing societies is more necessary than allowing mushroom societies to come into existence by doubtful agencies. Out of 13,950 societies about 700 were cancelled for bad behaviour last year. Liquidation of societies has grown to be heavy, voluntary suppression is proceeding apace. The arrears of amounts due by members of agricultural societies is about 253.39 lakhs. Reports of other provinces tell a similar tale. Is the credit system carried on right lines ? Is there not a case for review of the policy ? The villager had not learnt thrift nor was his environment improved. The co-operative credit in India has not been able to achieve this object. Therefore men are beginning to

wonder whether a great mistake had not been made, whether co-operation based on credit was not a beginning at the wrong end or at the wrong time. "We have seen it written by one who has spent many years at the work," quotes the *Statesman*. "It is mighty hard to teach the principles and practice of co-operation in such a difficult atmosphere as that of cheap and easy credit. When the villager sees the cheap credit dangled before his eyes he soon swallows the creed of co-operation and rushes for the money and when once he has got that his interest in true co-operative principles is apt to fade away." We realise that it is easy to preach saving, self-help and thrift, but the surveys of villages point to the fact that there is very little prospect of his being able to save from his earnings unless supplemented by the help of cottage industries and better production of land. The cheaper credit is a temptation to borrow and succumb to it in the end but to save him from that crisis the old spirit of real joint action among the villagers for venues of common welfare of the village must be regenerated by education, improved production, improvement of public health. Public health of the village is a matter in which joint or co-operative work is more easy of achievement as it saves the village from disease and decay. The grave necessity for improvement of sanitary condition of villages is greatly impressed in the survey of villages.

RURAL EDUCATION—ORGANISED EFFORTS NEEDED

The problem of rural education in India as visualised by the late Mr. Gokhale has not been dealt with in all earnestness. In the famous resolution of 1910 he sketched out the measures of reform needed in Elementary education and stated nine points which required more immediate attention. Much water has flowed since then. Political responsibility was vested in non-officials though open to the scrutiny of Finance Department. The total cost of free and compulsory education was estimated to be several crores of rupees. It was unthinkable that a plan for ten years to attain this end in this province was practicable in view of the financial position. More active work in this direction is highly imperative. The aid of aided agencies should be enlisted. No appreciable advance in this direction is made within recent years and I would not say the tendency has been to go backwards. Elementary education should gradually be made compulsory

and free throughout the country. There is a strong demand in the country. Gradual growth will be more permanent and beneficial to the villager. The outlook of the village can be improved only by education. This means greater moral and economic efficiency of the village. The villager is quick to learn if facilities are provided for him. No substantial improvement of the village can be achieved unless the villager also has the ability and the willingness to shake off his inertia and apathy. Government must direct its efforts more in this direction. "What is required," observed the Agricultural Commission, "is an organised and sustained effort by all those departments whose activities touch the lives and the surroundings of the rural population." Enough has been suggested to show that co-operative environment must be created in the village before any system could succeed. But let it not be understood that I do not appreciate the great progress that has been achieved by the credit societies where the true spirit of co-operation and self-reliance has been in evidence. That it was a source of relief to the rural needs cannot be denied but this is not enough.

SIR ARTHUR SALTER'S REPORT ON COTTAGE INDUSTRIES

In the report (1931) on a scheme for an Economic Advisory Council in India by Sir Arthur Salter, advisory councils predominantly unofficial for helping *inter alia* rural development by improving village communications and cottage industries, were recommended. The primary function ought to be the selection of small industries. A preliminary survey of cottage Industries was made in this province in the year 1928-29 and the results of such survey were published for information and guidance of ascertaining such industries as are active and could be profitably carried with the assistance of capital and expert advice and above all with the facilities for marketing the products under co-operative basis. The reports are instructive, in some areas raw material was available in plenty and trained labour also. A regulated drive, expert advice and cheap capital was necessary to begin with. It was hoped that Government would be able to take further steps in the matter but this most useful feature of rural development awaits the decision of the Government. There is no reason for Government to be vacillating in the matter. Cottage industries form an essential accessory to the economic prosperity of the village.

LAND REVENUE POLICY AND RURAL LIFE

A question of great importance may be considered in dealing with the problem of rural development. It is asserted that the incidence of land assessment was so heavy that it contributed partly to the poverty and indebtedness of the village. This view relates to ryotwari areas. There are Zamindari and Inam tenures equally important. Is the revenue collected from land in India an oppressive tax and a main cause of poverty and indebtedness of the peasantry? It is asserted that land revenue exceeds one-fifth of the gross produce of the land and it is also in excess of fair economic rent on the land. This is not the occasion to discuss the problem in detail. "Some South Indian villages," studies in the Economic condition of villages in several districts give information carefully collected by earnest persons and the general conclusion from those studies, imperfect as they may be, is that the land revenue demand in this Presidency is 6 per cent. on the gross produce and 14 per cent. of the stated rent or on the net yield of an acre. The cases studied are few and cannot form unquestionable basis for calculation. In some Zamindaries in the Presidency the rent per acre averages from Rs. 15 to 35, which is about 25 to 50 per cent. of the produce. There are some tenures in which the landowner receives $\frac{3}{5}$ ths of the produce and the tenant has $\frac{2}{5}$ ths of the outturn with an uncertain tenure. Therefore in the ryotwari areas the cultivating pattadar is in a more favourable position than the tenant under a pattadar who receives half the produce from him in every crop. The pattadar himself, who invested capital in the land, receives from the tenants a larger proportion than the Government assessment. In Zamindari areas the position of the cultivator has become difficult owing to fall of prices consequent on the economic depression. At a time when prices were high the ryots claimed commutation of rent in kind to money rents. When the prices have fallen the situation has become complicated by the intervention of third parties. As to what is the economic rent or equitable rent depends upon the circumstances of each case. The relationship between the landlord and tenant requires careful adjustment. Justice should be done to both sides. The differences may be minimised by affording immediate relief and temporary concession to the actual cultivator where necessary. The problem of Land Tenures in India cannot be disposed of without much investigation. For our present

purposes it is sufficient to note that the incidence of land tax or land revenue levied by the State is not by itself so oppressive in all cases on the cultivating ryot as to contribute mainly towards his poverty and indebtedness. This is not intended to be understood that the Land Tenures or system of Land Revenue in India does not require further revision. Differences of opinion will exist on this matter of great complexity involving many considerations.

RURAL ORGANISATION FOR EDUCATION AND TRAINING.

There is a vast field for useful work for the youth of the country to carry the torch of learning and enlightenment to the rural areas to awaken a consciousness for real joint or co-operative action among them. To this end an organisation should be formed in the village and group of villages. Young men from the Universities have splendid opportunities of national service. They are to be paid workers, pioneers in the work of rural uplift. The emoluments may not be high and attractive but it is a call of duty to the country. They are to be servants of the Nation. Service to the village will be their sole concern after some preliminary training. Workers may be selected to live in the village or a group of areas and thereby acquaint themselves with the village people and rouse in them a spirit of self-respect, joint work, mutual trust and a desire for self-help.

REFORMS AND RURAL DEVELOPMENT

It is said that the only hope of starting a spontaneous movement of village betterment is by the education and organisation of the village and its women. When the women feel that power is vested in them they will take care to see that their men do what is good for their families and homes. Power is now given to women to vote as wives, widows and mothers holding property. Opportunities are provided for the more advanced among them to give a lead in social matters. Examine however critically, you cannot escape the conclusion that the new constitution for India is a very great advance over the present towards Swaraj. We may not have got all we asked for but there is sufficient power and responsibility created under the act for wise

statesmanship to work for national advancement. India requires united action by all sections to work the constitution in order that we may march quicker towards the goal. The restrictions and limitations are placed to guard against distrust among ourselves and the minorities. When we overcome mutual suspicions and distrust by working together for a period, we naturally hasten by united effort to remove these restrictions. The talk of rejection of reforms is an idle plea. Even those liberals who were most vehement to begin with and advocated rejection wholesale are now pleading for working the reforms. There could be no rejection as there are other groups in the Assembly who will work wholeheartedly as they did with Montford Reforms. If you enter the Council as representatives of the interests of the masses you must work for their welfare. You cannot be untrue to the constituency. Acceptance of office where possible is a necessary corollary. Under the new system about 15 per cent. of the population or 30 per cent. of the adult population or 40 per cent. of adult men and 10 per cent. of adult women are enfranchised. The ratio of women to men electors is approximately 1 to 7 as compared with 1 to 21 at the present time. Thus the rural voting provides increased power and increased representation. When a candidate is returned by rural votes he must promote their interests, otherwise he will be a traitor to his constituency. There is ample room for the exercise of genuine patriotism and selfless service in the new Assembly for all political sections. The solution of the problem of rural development will be facilitated in the new Assembly by joint action of those who have knowledge and experience of rural areas—men and women honestly devoted for the common welfare, material and moral, of the masses of the country. The budget provisions and finances of the Provinces will be the entire responsibility of the representatives of the people. There lies the real test of Indian statesmanship.

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DREAM OF A MODEL VILLAGE

DR. DINESH CHANDRA SEN, D.LITT.

MANY schemes have of late been formulated* for village-reorganisation both by Government and private bodies, but most of them, I venture to say with due deference to the opinions of those who hold a contrary view, do not appeal to me. The villages of Bengal have lost all their glorious traditions of the past: there is even no trace of that honest, quiet and contented life which we witnessed half a century ago. The towns of Bengal with their hundred alluring temptations have drawn the literate and the well-to-do men of villages and these are now inhabited mostly by superstitious, illiterate and orthodox men, viciously addicted to litigation, given to idle habits and entirely careless about the welfare of their country. They would not cleanse or re-excavate their *dobas* and tanks filled with weeds and water-plants,—abodes of all kinds of filth and germs of foul diseases. If a neighbour would try to cleanse them at his own cost, the owner will not allow it, lest the fishes, which are said to live upon filth and water-weeds, do not have an adequate growth. For a similar reason the jungles will not be allowed to be cut, for bamboos have a value and the wild trees are sold as fuel. If a strip of land is demanded for extension of the public road, the owners will fight to the last in the law-courts by money obtained from loans, even mortgaging their homesteads. They do not realize the great harm they do to themselves by shutting their doors against all sanitary measures. Snake-bites, malaria and *kalajwar*, which kill people by hundreds, they attribute to ill luck and to the will of Providence. In this state of absolute moral stupor, they lose all sense of personal responsibility and live a contented life thinking that they have nothing to do. This paralysis of all moral sense is a sure precursor of death.

I settled at Behala, 20 years ago, with many ideas and schemes for improving the sanitation and education of the village, but was thwarted in my repeated attempts, though I spent some money and was prepared to spend more. The Union Boards and small village-municipalities have practically failed to do any substantial good to the villages. The members are mostly men of the village, themselves owners of jungly lands and *dobas*. They are imbued with the same

short-sighted ideas as others of their village. •If they serve notice upon them, they will themselves be liable to do what they would demand from others.

No amount of quinine, lantern-lectures and hospitals would do much good to the vast areas which suffer from the ban of superstition, ignorance and bad examples; and as prevention is better than cure, remedies should be so devised as to destroy the very roots of all evils, without waiting to stop or remove them after they have once grown.

Half a century ago, the elders of a village were always keen on the interests of the people. They spent with free hand large amounts of money for the welfare of their village. But the elite of villages—the flower of our community, have now preferred to desert their native land and live in congested cities and the rural areas are now left in the hands of those who are not only illiterate and grossly superstitious but extremely poor.

The educated youth finds it impossible to return to his village home in its present condition, firstly because of malaria, snakes, worms, floods and a hundred evils which he has no power to cope with. Secondly, there is no means of livelihood which he can pursue. The distresses of the villages are shocking and no honest and sympathetic man can conscientiously live there, powerless to alleviate them, witnessing like sightseers the heartrending scenes of the woes of his neighbours. If some patriot on sentimental grounds of the past glorious traditions of village life in Bengal desires to live in his native village; he is handicapped in every way by want. All the people would stand in the way of any sanitary reform or healthy innovation which he may suggest. The environment will prove totally uncongenial. His literary education has given him no training for agriculture and he has no means to carry out any scheme which he may conceive for the betterment of village life.

Last though not least, is an absolute want of joy in the present village-life. The celebrated “13 *parvas* (religious ceremonies) in 12 months” which were once proverbial for the amusements they imparted, and over which lakhs of rupees used to be spent by rich men, and which were once associated with memories of *kirtans*, *kathakatas*, *Vaishnab* songs and *mangal* gans, making the whole air of the Bengal-villages resonant with music, song and glee are now things of the past. Apart from the devotional feeling and joy they imparted, they supplied occupation to carpenters, goldsmiths, potters, painters,

flower-men, weavers and other craftsmen all the year round which kept every village self-contented and happy.

In the year 1923, I drew up a scheme for founding a model village on an humble scale. I had a long correspondence with the late Maharaja Manindra Chandra Nandi of Cossimbazar, who after much discussion, showed his willingness to lease out 600 acres of land near Santipur, not very from Calcutta, for accommodating a colony of 100 educated families. Each of these families was to consist of 5 or 6 members. The *mourashi* right of the land was to be purchased at about Rs. 2,500. Each of the families would contribute Rs. 250 at the outset. By this initial contribution each family would possess a little more than five acres. At the next stage, the jungles will be cut down, a few tanks will be excavated, tube-wells sunk and out of the earth obtained from excavation, roads will be constructed and habitable area will have to be raised and levelled. Each family will have to contribute another instalment of Rs. 250 for this purpose. At the next stage a bazar, schools for girls and boys, library room, a temple, squares, sites for homesteads will be provided for. A plot of land, 30 or 35 acres, should be reserved for accommodating menials. Tiled huts may be constructed for them. The schools, the meeting rooms and all houses should have thatched walls covered with mud, decently whitewashed and the roofs should consist of tiles.

Each family will have half an acre of land, for their homestead and vegetable and flower garden. They will also have 3 acres of land besides, for agricultural purposes. These three acres should be as near their home as it will be possible and practicable to allot to their share. The agricultural plot need not be brought under plough, for it may be difficult to find cultivators and steady workers in a new village. The members of a village will themselves grow, with the help of a servant, *mān-kachu* (*Arum indicum*), banana, sugar-cane and *papaya* of which there is always a great demand everywhere.

The soil may be prepared easily by a servant or by the children of the house and the members will themselves sow seeds and grow the plants, after having raised a bamboo fence round the plot. The cost will be very small. Income from this agricultural plot will be easily Rs. 3,000 a year. As the locality is to be near a railway station, not far from Calcutta or some other town, one or two members of a family may daily attend office or business and return home in the evening. The holidays may be spent in improving the vegetable

garden. The rest of the family will earn a decent income in the above way.

The houses will be in the form of a bungalow, with three bed-rooms, a bath-room, a kitchen, a store-room and a lavatory. As stated, the thatched walls will be covered with beautifully moulded mud, whitewashed, and green creepers bearing red or yellow flowers may be planted so as to cover the tiled roofs. This little home should be surrounded by a bamboo-fence, covered with flowering creepers. Each family will have to pay in several instalments an amount of Rs. 4,500 or 5,000 on the whole. The whole village will belong to these 100 families ; apart from the lands required for public purposes and general welfare and use, each family will possess a home and an agricultural plot of about four acres, and enjoy the benefit of schools, public library, public temples, a bazar, squares, roads, pastures, and exercise-grounds, music halls, tube wells and tanks for the small amount stated above. The whole scheme was worked out in detail in my original programme.

But the most important point has not yet been dealt with. No amount of help from outside will be adequate for meeting the requirements of villages of India. It is so vast a country that unless people are taught the lessons of self-help, no help conceived even with the best of motives of philanthropy and patriotism is likely to serve any useful purpose.

Our model village will be controlled by a council of 100 men (one from each family) and they will elect 25 men from themselves to form a Syndicate. Five committees will be formed from amongst the members of the Syndicate :—

I. Sanitation committee which will look after sanitation, drainage, periodical diseases, the sanitation of each house and cleanliness of public roads.

II. Education committee will have to examine the capacity of every child and find what training would suit him—to inspect schools and supervise the daily life of boys and girls.

III. Public works committee will be responsible for construction of roads and drainage, supervising the public institutions.

IV. Trade committee. There should be a shop or shops conducted by the villagers themselves on co-operative principles. The committee will examine the quality of food and other articles for daily consumption, they will distribute profits every year according to the quantity of articles consumed. If a particular family is unable to

manage their 3 acres of agricultural plot, the committee will do so in favour of the owner, of course charging the costs. They will be competent to conduct small trades and manage a small bank on behalf of the villagers; they will offer loans when any of the families is really in want, at a small interest, and submit a quarterly report of their work to the Syndicate. They will also distribute profits to the shareholders or those who would supply capital for any business they may start.

V. Child's Welfare committee. Physical culture will be taken care of by this committee. They will examine the health of a child and declare what sport or exercise would suit his health. In case of any chronic or organic disease they will at once recommend medical aid and frequently visit the child and report if he is progressing and suggest remedies.

These 100 families, chiefly consisting of graduates and undergraduates, will be supposed to know the elementary principles of sanitation, of social brotherhood, of evils of communal strifes and the needs of education based on traditions and culture of the country, consistently with the progressive ideas of the west. They will be fit persons to hold the torch and pioneer a healthy rural movement. Here they will be united by the same liberal and sympathetic spirit. Conscious of the great distresses of the country, they will be the best persons to find out a redress for the coming generations and they will be the best persons to break the bondage of custom and social orthodoxy. They will know the value of a settled government and how to live in harmony with sympathetic rulers, helping them with sound and well-considered suggestions for the good of the country.

If a village like the one described above is founded, it will be an example to the whole of the country. The youth of Bengal will find occupation and a home and many economic problems will have an easy solution.

To the Bengali youth their own villages are lost now and they have also lost their *locus standi* in the towns. There the non-Bengali elements—the Marwaris, the Punjabis, the Sikhs, the Gujratis and the Marathis predominate. The Bhadra-log classes have been ousted from all fields of activity. If one walks through the Bara-Bazar, Wellesley Street or Lower Circular Road, one will hardly find one Bengali out of every ten businessmen in those localities. These seem

like some place of Rajputana or Marwar. Ninety-nine per cent. of the town-criers, grocers, sweetmeat-sellers and cloth-dealers were Bengalis, forty years ago when I first came to Calcutta, and what is their present condition? Not five per cent. of these traders and businessmen are now Bengalis! The clerks in Railway offices and mercantile firms were almost all of them Bengalis, a few years ago—but even these poorly-paid clerical staff is now mostly formed by Madrasi hands. It pains the heart to see that the owners of old palatial buildings and temples with wonderfully fine and picturesque artistic decorations have deserted their malaria-ridden villages and are living in deplorable sheds in a narrow lane of Calcutta; yet they cannot return home, for the reasons stated already.

Bengalis are essentially a home-loving people. Their greatest misfortune is that they have lost their home. The educated young man has no home, no occupation, no settled life. He has no means to provide bread to the starving members of his family or secure a resting place where they may find a shelter. These homeless young men and women in their last and desperate struggle for existence turn dacoits, anarchists or commit suicide or as it sometimes happens, they kill their own children and die.

The educated youth has all the aspirations and ideas natural to their training and acquirements. Give him a home and a settled life where he may earn a bare sustenance with some prospects for the future, he will be an ornament to society. The model village which I have outlined will provide him with home and occupation. If one village of this sort is established, there will be quite innumerable others following in its wake the growth of such institutions. For, once a way is shown, the Bengalis have the capacity to follow the example vigorously. Several villages established in this way may afterwards co-operate in the field of industry and trade and produce a golden harvest. Working with a good will and a unity of purpose thousands of non-employed graduates and under-graduates who are seeking a path to earn livelihood will be easily drawn towards the model village if it may be made successful.

Even the existing old villages with grim and superstitious orthodoxy and crude dependence on luck will not in the long run be able to resist the example and will gradually open their portals for receiving new light. No amount of speech can remove darkness but light a candle and all darkness will be dispelled in a moment. One example

will be sufficient for awakening the moral consciousness of a community lying paralysed for this half a century.

A detailed scheme formed by me in 1923-24 was published in some of the Bengali newspapers, but as I fell seriously ill at the time, it could not be carried out. Numerous young men of the Bhadralog class, however, shewed their eagerness to join the proposed village and contribute to its fund. The homeless Bengali Bhadrals are trying to secure sites for building homes in suburban villages near Calcutta and some rich Bengalis have erected houses in the Ballygunj-side of the town near the Lake Road and some have done so in the Central Avenue. These stray attempts show the keen desire of these people for a settled life to which they were accustomed. They cannot now return to their ancestral home, nor can they afford to live in Calcutta or some town of that class as living is so dear. But their craving for home is genuine and has shown itself in many stray attempts. Systematic efforts should be made to bring the willing persons to one definite and settled purpose, without leading them to follow their individual choice and convenience. The plan I have suggested is easily workable as it will be within the means of ordinary people and will afford all the facilities and blessings which the Bengalis once enjoyed living in a brotherly community, united in weal or woe in their villages. But the stringent rules of caste should be abandoned as far as practicable, consistent with the progress of the times and ever-shifting social conditions.

The great depression in the price of lands has rendered such a venture easy and practicable at the present moment.

HOW THEY PAY LEGISLATORS IN THE UNITED STATES ?

JATINDRA MOHAN DATTA, M.Sc., B.L.

IN THE coming constitution the number of legislators is going to be increased enormously. Besides British India's quota of 150 members in the Federal Council of State, and of 250 members in the Federal Assembly, the total of elected seats in the Provincial Legislative Assemblies of the 11 provinces, excluding Burma, comes up to 1,585 ; and the total number of seats in the five Upper Chambers in the five provinces where they are going to be established is expected to vary between 233 and 241. Thus the grand total would be something like 2,226.

About a year ago, questions were put in the Bengal Legislative Council about the travelling and daily allowances of our legislators ; and some acrimonious debate followed the answer. Our legislators are paid halting allowances on a per diem basis. Summarising the information conveyed, we get the following facts :—

Out of 140 members, 68 have drawn their travelling and daily allowances during the year, while others, though their bills were presented, have not been paid. Only one member did not present any bill. Out of these 68 members, 35 have drawn below Rs. 1,000, while 30 over Rs. 1,000 but below Rs. 2,000, and only three members have drawn sums exceeding Rs. 2,000. The sums drawn were not only for sittings of the Council but also for attending meetings of the Select Committee on Bills at Darjeeling and Calcutta.

Analysing the figures in another way, we get the average allowance drawn by an M. L. C. in attending :—

	Council duties.	Select Committee.	Total.
	Rs.	Rs.	Rs.
Hindu M. L. C.	762	111	873
Muhammadan M. L. C.	848	186	1,034
Average M. L. C.	801	191	992

If all our future legislators are paid on this basis, the cost would be enormous. At the same time, we must compensate our legislators for the time they devote to legislative duties.

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Hindu M. L. C.	762	111	873
Muhammadan M. L. C.	848	186	1,034
Average M. L. C.	801	191	992

If all our future legislators are paid on this basis, the cost would be enormous. At the same time, we must compensate our legislators for the time they devote to legislative duties.

Without entering into the merits of the question, whether the legislators are to be paid or not ; and if paid, whether they are to be paid a lump sum or a daily allowance, let us see what they do in the United States of America.

The forty-eight State Governments of the United States have certain common characteristics. Each State is legally the equal of every other State in the Federal system. Each controls the organisation of its own State and local governments. Each has a written constitution providing for three departments of government, with a legislature of two houses elected by popular vote ; and a popularly elected governor as head of its executive department. Each State has a judicial system not essentially dissimilar in external organization from that of the other States.

The constitutions now in force in these forty-eight States vary a great deal in length and content. Some were adopted in an earlier period, and some bear recent dates. In all of the American States, legislative power is exercised by a body composed of two chambers. The smaller house of the Legislature is in all of the States called the Senate. All but eight of the States call their larger house a House of Representatives ; but the eight have such varying titles as Assembly, General Assembly, and House of Delegates. Nearly half of the States use the term Legislature to designate the two houses together ; but twenty use the term General Assembly ; and three use the term Legislative Assembly. Massachusetts still uses the term General Court, which was first employed in the colonial Charter ; and New Hampshire uses the same term. In view of the fact that the legislative bodies have somewhat varying names in the several States, it has been customary to refer to the larger of the two houses as the lower house, and to the smaller as the upper house.

To a large extent the exact number of members of the two houses, or of one of the two houses, is left to legislative determination, subject to constitutional restrictions. The size of the two houses varies a good deal from one State to another. The Minnesota Senate is the largest with 67 members, and that of Delaware the smallest with 17 members. The size of the lower house ranges from 35 in Delaware to 414 in New Hampshire (Population in 1930, 4,64,000 ; area, 9,341 sq. miles). The membership of the lower houses is especially large in several of the New England States because of the system of town representation, but in these States the Senate is relatively small.

The whole legislative power of the United States is vested by the Constitution in a congress consisting of a Senate and House of Representatives. The senate consists of two members from each of the 48 States, chosen by popular vote for six years. The number of members of the house of representatives to which each State is entitled is determined by the census taken every ten years. At present there are 435 members of the house of representatives. For convenience of reference, the number of legislators in the upper and lower houses of the American States are given in a tabular form below :—

		No. of Members in				No. of Members in	
Name of State	Upper House	Lower House	Name of State	Upper House	Lower House		
1 Alabama	35	106	25 Nebraska	33	100		
2 Arizona	19	54	26 Nevada	17	37		
3 Arkansas	35	100	27 New Hampshire	24	419-422		
4 California	40	80	28 New Jersey	21	60		
5 Colorado	35	65	29 New Mexico	24	49		
6 Connecticut	35	253	30 New York	51	150		
7 Delaware	17	35	31 North Carolina	50	120		
8 Florida	38	95	32 North Dakota	49	113		
9 Georgia	51	207	33 Ohio	35	130		
10 Idaho	44	59	34 Oklahoma	44	97-109		
11 Illinois	51	153	35 Oregon	30	60		
12 Indiana	50	100	36 Pennsylvania	50	208		
13 Iowa	50	108	37 Rhode Island	39	100		
14 Kansas	40	125	38 South Carolina	46	124		
15 Kentucky	38	100	39 South Dakota	25-45	75-130		
16 Louisiana	39	101	40 Tennessee	33	99		
17 Maine	31	151	41 Texas	31	150		
18 Maryland	29	118	42 Utah	20	55		
19 Massachusetts	40	240	43 Vermont	30	248		
20 Michigan	32	100	44 Virginia	40	100		
21 Minnesota	67	131	45 Washington	$\frac{1}{2}$ to $\frac{1}{3}$ of	63-99		
22 Mississippi*	40	120	46	Lower House			
			West Virginia	30	94		
23 Missouri	34	150	*47 Wisconsin	33	109		
24 Montana	56	102	48 Wyoming	27	62		
				803	2,813		
	946	2,858		or; 852	2,924		

The grand-total of senators varies from 1,749 to 1,798; and the grand-total of the members of the lower houses varies from 5,671 to 5,782.

* These figures are for the old constitution of the State. I have not been able to get the figures under the present constitution.—J. M. Datta.

Members of both houses are paid at the same rate, which is either a fixed sum per session, or a fixed sum per day during the session. The actual amount varies widely from State to State. In America "when a legislator comes to the capital city, his daily hotel bill plus reasonable incidentals represents a sum between \$6 and \$10 dollars." [Journal of American Legislators' Association, Feb. 1931.]

As stated above, there are two methods of payment in vogue : a little more than half of the States pay each legislator per diem for the period of the session ; while the other half pay a lump sum per year or per biennium. The exact number of "per diem" States is 26; that of the "lump sum" States is 22.

The daily allowances in the "per diem" States vary as follows:—

\$		\$	
3 in	3 States	7 in	1 State
4	3 "	10	6 States
5	8 "	12	1 State
6	3 "	15	1 "

Thus there are only two of these twenty-six States in which the legislator's entire payment amounts to more than a moderate allowance for living expenses, and that during the session only.

Among the remaining twenty-two "lump sum" states, 18 hold biennial sessions. The biennial compensation of the legislators in these States is:—

\$		\$	
200 in	1 State	1,000 in	6 States
300	1 "	2,000	1 State
400	2 States	2,400	2 States
600	1 State	3,000	1 State
720	1 "	3,500	1 "
800	1 "		

The 4 other "lump sum" States hold annual sessions. They pay their legislators each year:—

\$		\$	
400 in	1 State	1,500 in	1 State
500 "	1 "	2,500 "	1 "

It will be observed that among the 22 "lump sum" States 15 pay their legislators a very modest sum, not less than \$200 dollars and not more than \$1,000 dollars per session.

For facility of comparison with the "per diem" States, the per diem rates for "the lump sum" States has been calculated by dividing the entire amount of compensation paid to the actual period of the session. The results are:—

\$ 2 per day in	2 States	\$ 11 per day in	1 State
3 "	3 "	12 "	2 States
4 "	4 "	15 "	1 State
5 "	8 "	17 "	2 States
6 "	5 "	20 "	1 State
7 "	3 "	21 "	1 "
8 "	1 State	25 "	1 "
10 "	11 States	28 "	1 "
\$ 10 or less	37 "	30 "	1 "

In 37 out of the 48 States the payment to the legislator amounts to \$10 or less per day for the duration of the session, which, considering the wealth of the United States of America and their manner of living, does not seem to us to err on the side of lavishness. The maximum rate of \$ 30 per diem is paid only in the rich State of New York; and a part of the apparent lavishness may be justified by the high cost of living and hotel expenses in the city of New York.

But the salary of a Federal (U. S. A.) Senator, Representative or delegate in Congress is 10,000 dollars per annum, with an allowance, based on distance, for travelling expenses.

INDIAN MUSIC—THEORY AND PRACTICE

SIR SULTAN AHMED, KT., D.L.

IN our country, music occupied a very high religious place in Hindu times. In ancient India the Gândharva Shastra was regarded as Upaveda and some writers have called the Gândharva the fifth Veda.

I am not a Sanskritist but I could just get a glimpse of Hindu Dharamshastras when dealing with cases of Hindu Law in the course of my professional work and I read with great pleasure and have ever since remembered the pronouncement of the great law-giver, Yaagyavalkya, about the virtues of music. In the chapter about the duties of Sanyasis he has said: "One who knows the essentials of the Veena-playing, is well versed in the Shrutis and Jaatis, and possesses knowledge of the Taalas, attains salvation (Moksha) without effort."

When speaking of Indian music one is naturally attracted to its ancient history, its theory and practice in days of yore, and its subsequent development up to the present time.

Indian music in its origin was a part of the daily worship and ceremonies of the old Rishis, as the mantras of the Vedas used to be recited in musical tones. In course of time it developed from tones to Swaras, as they are now known, and came to have a complete theory of its own; and by the time Amir Khusrau, the great Persian scholar and musician, came to India during the reign of Sultan Alaüddin Tughlak in the 15th century, Indian music was a fully developed art both in theory and practice. There were authoritative books like the *Natya Shastra* (400 A.D.), the *Sangeeta Ratnakar* (thirteenth Century A.D.), the *Sangeet Darpan* (14th to 15th Century A.D.) and others and the actual practice had developed from the archaic Vedic songs to Chhandas and Prabandhas in Rag; Ragini, Putra, Bhaarya system, and the varieties of the Taalas had come into practice.

Amir Khusrau studied and practised Indian music and having acquired efficiency in its practice and technique made his own contributions to it in the form of new styles of musical compositions like *Tarraana*, *Qaul*, *Qalbana*, *Gulnaqsh* and introduced some Persian melodies like *Yaman* and his own combination of Ragas like *Ghaara*, *Zeelaf*, *Surparda*, etc., and also some Taalas like *Farodast*, and *Surfakhita*, etc.

In those days study of literature and music used to proceed side by side, the devotees being learned men, and the development of music, particularly the composition of songs and the formulas of Laya or Taal, were very much influenced by Indian prosody. After Amir Khusrau had joined the band of the savants of Indian music, we find both Hindus and Mahomedans making their contributions jointly to its development. There was never,—and thank God that even today there is not—any communalism among the devotees of this art. If Amir Khusrau contributed Tarranas, Qauls, etc., Raja Maan Tanwaar, and Baijoo Baawra introduced Dhurpad style of classical songs. If Swami Haridas introduced Hori, Sultan Hussain Sharqi, the brothers Shah Sadaarang-Adaarang, and the Emperor Shah Mohammad Shah (Rangeela) introduced and popularised the Khyal style. If Mira Bai introduced the Bhajans, Ghulam Nabi (*alias* Mian Shori) introduced the Tappas, and Nawab Wajid Ali Shah and his Darbar musicians introduced the Thumris.

But inspite of this happy co-operation, an unfortunate separation took place between literature and music. All books on the theory and practice of music were written in Sanskrit and so Mahomedans, who took kindly to music, or took it up for a living, finding Sanskrit a difficult language, as it actually is, did not trouble themselves to study it and thus could not have first-hand knowledge of the theory embedded in Sanskrit books. The result was that whereas practice of music, encouraged by the patronage of the rulers and Reyises, continued to develop meritoriously in ancestral and preceptorial genealogy and pedigree, knowledge of the theory was confined to oral instructions from father to son or preceptor to disciple and musicians drifted away from the old moorings, without a mariner's compass in the form of standard text-books.

The lamentable consequence of this divorce was the springing up of various schools, or rather musical families, with their own ways of singing and notions (rather than first-hand knowledge of) the theory, and their own ideas and memories (naturally differing by lapse of time and distance of places of abode even amongst the followers of the identical distant ancestor or preceptor) of the musical features (the hulyas or swarswrups) of the Ragas, Raginis, etc. The result is that at present musicians even of the Northern School differ violently from one another in the musical features of many Raagas and Raginis, each citing the name of his own Ustad (preceptor) or his predecessor

as the authority for this assertion, and very few even know the names of the written and published books on the theory of our music. The Hindus also, owing to the want of study of Sanskrit, became the exact compatriots of their Muhammadan brethren.

It was in this state of chaos that Europeans with a taste for music met the Indian musicians and they in their turn not having (in the beginning) directed their attention to the study of Sanskrit books, hastily pronounced that Indian music had no theory at all and was quack or pariah music.

Matters have however now taken a somewhat different turn. Indian pioneers of the last century, like Raja Sourindra Mohan Tagore and several eminent men in the South, directed their attention towards the publication of pamphlets and books in English on the theory of Indian music, and in the present century persons learned in music like Messrs. E. Clement, A. Popley, Fox Strangway and some others have published books and brochures on Indian music and have pronounced a chorus of praises on the theory, practice, beauties and refinements of our music proper as well as the complicated Taa system. The recent series of articles of Maud Macarthy in the "Statesman" are almost interesting, frank and illuminating contribution by a keen and devoted musician. We can never be too grateful to them for their enthusiastic support of our art and for their frank and sympathetic advice.

Amongst Indians Mr. V. N. Bhatkhande of Bombay, the publisher of the invaluable Sanskrit treatise called "Lakshya Sangeetam" and the Hindustani Sangeeta Padhati serial, which has already reached four fairly big parts, my late friend Raja Nawab Ali Khan of Akbarpur, Lucknow, author of another valuable treatise (in Urdu) on the Music of Hindustan called the "Muaariful Naghmaat," whose recent and untimely death is a great blow to Indian music, His Highness the Raja Sahib of Dharampore, Rai Sahib Shivendra Nath Basu of Benares, a Veena-player of great fame, and in his own humble way my friend and colleague Mr. Murari Prasad, Advocate, Patna High Court, and an author of three recommended text-books for the Patna University examination, besides several others, are rendering great service for the propagation amongst Indian musicians of a complete knowledge of theory and notations and are trying to standardize the forms of the Ragas and Raginis.

It is high time that each Music Conference should take up the task of collecting the views of the musicians assembled at its gatherings, and standardizing the appreciably agreed forms of the Ragas and Raginis, etc. Some attempt in this direction was made at the 2nd All-India Music Conference of 1916 at Delhi but after that the work does not seem to have been seriously pursued. A committee of really competent men should be formed to go into this question and report what can be done to achieve this objective.

In this brief space it is not possible to say much about the various aspects of our vast music, but I may be permitted to attempt at a short synopsis.

Indian music as sung or played is a combination of music proper and time-keeping (called Laya or Taala), a feature which not only distinguishes it from music of other countries but renders it difficult of appreciation, learning and even correct comprehension, by them. In other musics time-keeping is resorted to just for the sake of maintaining a sort of rhythm ; contrary to that, in Indian music the Laya and its King the "Sam" are the very centre of gravity, so to say, for the singer or player or dancer and none of them can turn their eyes away from his "Sam" in their musical passages and turns which form the most prominent feature of their performances. There are as many varieties of Taalas as, and even more than, the musical compositions for singing or playing, and Gatas and Toras in dancing.

In the singing and playing of music proper there are the Ragas, Raginis, Dhoons, etc., with their musical features prescribed by elaborate rules of Saptak, Swaras, starter-swaras, finishers, swaras, ascents, descents; *and above all*, the singing or playing has to be harmonious and pleasant which is the very crux of the definition of a Rag, Ragini, Dhoon, etc. ; and for this purpose the arrangement of the Swaras in an Indian Rag, Ragini has to be made with an eye to the harmonic relation amongst the Swaras. We have therefore in Rag, Ragini, the King Swara (called Vadi Swara), the King's Minister (called Samvadi Swara) and the King's servants (Anuvadi) which comprise the remaining Swaras except the Vivadi.

It is sometimes said by some persons that Indian Music is all melody and does not know harmony. I cannot claim to pronounce any authoritative opinion on it and would leave that task to others

who have studied the matter, but to me it appears that a melody to be pleasing must be harmonious, and even as a lay man I know the harmony of the Vadi-Samvadi in the Ragas and in the strings of the Tambura.

Then there are seasons and times prescribed for the Ragas, Raginis ; they are not accidental connections.* Some explanation has been given in the 'Muaariful Naghmat' and I am told that there are explanations in Sanskrit books also.

It is a great gratification to find that we are becoming fully alive to the usefulness of music and the necessity of its cultivation by the educated community of India and it is particularly gratifying that our young men have taken it up in right earnest.

We are just now on a turning point in our journey towards the future development of our music. We have our own course but the current of European music has also come and has dashed against ours. We have to proceed with great caution during this impact of the two currents. I am not one to say that all that is good is in our own, and there is nothing elevating in the European music.

Both are good in their own ways and their own spheres. I would say "preserve your own identity, and, while doing so, take as much as you can from the European." If the loud harmony system of Europe appeals to your aesthetic taste, or if for any other reason or object you want to know it, do so by all means. But bear in mind that the form in which you have the Indian music at present is the result of growth, pruning, additions and alterations of centuries and generations and has been handed down to us as the best suited for this country and its social circumstances and temperament. To my mind any hurried importation from outside would not only not suit us, but would rather overburden our own music. A harmonium may be good when you and the children in the house may like to have some fun, but it should never be allowed to take the place of the sweet, scientific and divine Tambura.

One thing more has to be mentioned. It has been noticed by some of my friends who are in the know and have reported to me, that there is a tendency amongst students and those connected with schools or colleges as managers or as teachers or demonstrators of music, to look down upon all professional musicians, and that appointments are generally sought to be made from a class of people who are considered gentlemen teachers as distinguished from professional men of

the old type. This tendency is harmful. The gentlemen musicians, if this word has any meaning, have been out of company with music for some centuries or generations, and until a few years back 'gentlemen' used to feel ashamed to acknowledge their actual practice of music. This art was for long entirely in the hands of the professionals and it is they who kept it alive during its adverse days and who possess the cream of the accumulated knowledge and practice of generations. The renowned professional musicians are fast dying out; I would ask you not to despise them and leave them to die in contempt with all the knowledge they possess. There are many amongst them who are good and respectable.

If you discard all the old professionals and start entirely with gentlemen trainers, you will be starting on a practically new road and would be losing the fruit of accumulated experience.

There is on the other hand a neglect amongst old professional men of the study of theory of music from the standard books and also actual disregard of or indifference to the study and practice of notation; this defect has to be removed. There are books both in Urdu and Hindi, giving with quotations all that is useful in Sanskrit books; and the prevailing system of notation of Bhatkhande school (which is almost the same as of Bengal) is available in all published books. The professionals should be persuaded to shake off their old indolence and indifference and to write down the compositions known to them and publish them.

It is a pity that with two big provinces like U. P. and Bihar and parts of Punjab, Rajputana and C. P. where the language is Hindustani, there is no publication of any periodical on music. Attention has to be paid to this sad want.

Amongst school and college students, who have appeared for examinations of the University or at test demonstrations, it has been noticed that attention to Laya is not duly paid. This defect can be removed only if from the beginning, training in music is given to the accompaniment of Tabla. Indian music will lose all its beauty if it is divorced from Taala and I draw the prominent attention of all students, trainers and the authorities of the institutions to this state of affairs.

JAPANESE ART*

YONE NOGUCHI

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IT was pleasant with a fine summer breeze at the top of Koya Mountain in Kii province, famous for its monastery, where I climbed a year ago; the breeze played a soft aerial melody in the pines ever fresh since the world began, and prepared an appropriate atmosphere for my seeing the priest Yeshin's work of Amitabha there at the Treasure House. Unlike others who ascend the mountain for a religious purpose, thanksgiving or repentance, I went for art.

Overflowing with joy, I examined the large hanging which was steeped in the "moonlight of Eternity," because it depicted Amitabha, the holy ghost of paradise followed by the three saints and twenty-five Bodhisattvas, welcoming departing souls from the earth below. Near-ing in imagination the heavenly orchestra of flutes and pipes painted in the picture, I felt myself overcoming worldly cares and becoming detached from petty illusions for a greater freedom. I was dreaming a dream touched by reality but more intense and lofty.

Awakened by the thought that, in spite of my denial of a religious purpose in coming there, I was after all a religious pilgrim, I returned to the domain of art criticism and ventured to wonder why such a work lifted me to such a sweet and great mental experience, although it was evidently a temporary reaction. Not being a historical student, I do not know when Buddhism in Japan began to be coloured by pessimism; interpreted by an artist, however, as a synonym of beauty, pessimism became inseparable from Japanese life. I cannot help thanking the sculptors of the idols of Buddha or Bodhisattva which adorn the silent halls of the temples at Nara, because they explain that even at an early period, Japanese Buddhism was propagated through beauty. Supposing Nirvana, the cessation of individual existence, to be life's final desire, there is nothing more satisfactory than to contemplate it in an atmosphere where art is richest in beauty. Nothing in the art annals of the world, I daresay, is more perfect than the amalgamation of religion and art in the sculptures and paintings of Japanese temples. Moved

*The first of the six Readership lectures delivered by Prof. Noguchi at the Calcutta University.

by an imaginary melody, unworldly and mysterious, which these religious works diffuse, we lose ourselves, as with Yeshin's hanging of Amitabha, in a world of symbolic beauty where prayer is but the word of praise.

Although definitions of art may vary, no one would deny, I think, the value of harmony for its fundamental basis, because universal beauty, healthy and good, common to all people, is not a monstrosity or freak but a thing of symmetrical harmony in its expression. With what a harmonious arrangement Amitabha and Bodhisattvas are grouped in Yeshin's work ! And then, what a distinguished centre of artistic expression is there in Amitabha ! We know that the greater a work the more its inner light shines ; and it does not give us, like an Academy painting of the present day, the impression that it is drawn for display. A western religious figure, a Christ or a Mother Mary who raises her hand and even smiles insinuatingly, is poles apart from a religious work like Yeshin's, for his work is but an artistic expression of austerities and a pictorial personification of prayer itself.

We must pay great respect to the figure which appears not with the superficial pretension of a deliverer, but in an attitude of modesty, forgetting all surroundings in the concentration of its own thought. How meek Yeshin's Amitabha looks ! I always think that, whether it be in painting or in the actual life of the human world, anything that exhausts itself not for display but for its own self-expression is beautiful, and qualifies for God's love. And there is nothing more appealing than a human being intent on the object of his purpose. When you see how eagerly children set their eyes on their balls or tops while playing, you cannot deny the artistic expression in their attitude. Hokusai, a town artist at the end of the Tokugawa regime, drew a thousand little scenes where a carpenter was busy with plane and saw, or a lantern maker with paste and paper, or a plasterer with trowel, and he humbly called them caricatures. Seeing there, however, a fervent artistic expression in those figures that are not abashed by the great art of the past, I owe many thanks to Hokusai for picking up his art from the human sweat and dust of mean streets. Not only Hokusai but many other artists of the so-called Ukiyoye school of Japan are artistic rag-pickers who lived in the lowly world but with their sincere eyes set upon the stars.

I once possessed several uncoloured proof-sheets of Utamaro's pictures called the "Silkworm Series," thin crumpled papers with the

figures in black lines, which I bought from a second-hand bookshop on the shabby outskirts of Tokyo. Feeding my eyes on the supple and distinct lines that made the figures more beautiful because not disturbed by the encroachment of varied colours, I thought with gratitude that time was not altogether unkind in spite of its fame as a destroyer. Among the pictures there was one where a burning fire revealed the method of reeling raw silk, and many delicate threads hung down from the right hand of the woman at the loom, with such result that the artist stands unrivalled in line drawing through all ages. And I wondered why this female labourer looked so lovely till I thought that, concentrating on the work and not cutting a figure, she was seen to enjoy its progress. It is true that the art of Japan might have been like a green thicket without a rose, if without the appearance of the worldly studies of the Ukiyoe school where, through the virtue of real living in self-enjoyment, the figures, a half-naked barbarian of a back alley or a hired beauty behind a lacquered lattice, unconsciously assume a fundamental principle of higher art like Yeshin's Amitabha. There is no reason for those reports of daily life, though humbly depicted, to receive a lower estimation than a mountain or river in a sixfold screen.

Among the time-honoured subjects of Oriental painting the "Eight Views of Hsiao-hsiang" take precedence, for the shifting and changing of nature according to moon or rain is exhausted in the eight pieces. Harunobu of the Ukiyoe school said in his series, "Eight Views of the Drawing Room," that, since he had no real knowledge of this famous place in China, he was only too glad to find a suggestion of Hsiao-hsiang among the actualities of daily life. I cannot help regarding his attitude as much more true and worthy than that of the others who spent their art in a subject they only dreamed. Putting aside other things, this point alone makes Harunobu admirable, raising him to a higher plane to which only true artists have access. The world of his art, though small, is impressive with innocent and youthful people, who, ardently attached to their earthly lives, take such delight in their existence as to make us glad to share it equally.

Now leave art for a moment for nature in the garden where you will notice that even a little sun-plant grows to beautify itself and stretches up its body to the sun. You will find the pure undiluted spirit of art working within the aim of the sun-plant. I know no

more impressive sight than that of a thing free and undaunted in its attitude of praising its own existence ; and this attitude is art itself. God sees all his creations impartially. A towering tree or a creeping ant, a prime minister or a labourer hired by the day,—their intrinsic value equal in nature when they absorb the joy of their existence. And there is no truer work for an artist than to report his existence.

Musashi Miyamoto of the middle seventeenth century is a great artist, besides being an equally great swordsman whose heroism delights the populace through the cinema. Among his artistic legacy of only a few paintings, I find a work in black of two or three wild-geese by marsh-reeds covered with snow. Like Yeshi's holy image at Koya Mountain or Hokusai's simple carpenter or lantern-maker, the wild-geese are here richly blessed by the ecstasy of their existence. What is art ? It is nothing but a suggestion of something truer and nobler presented through the subjects in which the artist is interested. The priest Yeshin is not great just because he painted holy subjects. Again you cannot call Hokusai vulgar on account of his workmen of the slums. The art of both is great because of the sense of a blessed existence their subjects inspire.

There is no true art which has no direct relation to our own living. It has to cultivate our minds and enrich our souls. Suppose you say that the flowers of April know nothing of our hunger, even though they are as beautiful as a piece of brocade, and that the autumnal moon cannot do duty as an electric lamp, however brightly it may shine in the sky. Suppose again you ask how a picture of flowers of the moon can be directly related to our own living. I will answer : " What a stupid man you are not to recognise what a great influence natural phenomena, flowers or moon or what not, exert on us. I say that what is called love is immaterial, not a thing which we can hold with our hands or put in a measure ; but anyone knows that love alone makes us understand life's eternity, and that its blessing is more real than that of a thing which you can see with the naked eye. Art is something like love or flowers or the moon, the mission of which is, with an intangible but real power, to develop our sense of living to something higher and nobler."

The old art of Japan is in most cases quite far from so-called realism, even when it dips deep into the study of nature ; accepting convention and therefore lacking in novelty of subject, the old artists still managed to bring out their personalities in artistic triumph.

I always think, when I see a good specimen of the old art of Japan that it is fortunate for artists to know what kind of people they address, and what admiration or blame to expect from them, and that convention, when used with love, never restricts their vitality. Even though they sometimes seem fanciful or unreasonable, I am sure they will never offend us like the modern artists whose personal vanity glares under the name of individualism. To say that art should be the work of love or prayer is simple enough ; but how many artists of the present time practise it ? Japanese artists of olden days were true lovers of beauty before they were artists ; as one prays to God in the same language day and night, they painted the same subject over and over, but with astonishing variety ; what they aimed at was the true reality but not the appearance, the real execution but not the explanation of their themes. " Why, art depends," my old artist friend used to say, " on the artist's sensitiveness to the facts supplied to him, and upon his use of his hereditary and acquired methods of recording them, and upon his personal variation of those methods. No one dreams of praising the art of the sky itself, that is to say, the fact that the facts existed."

I cannot help wondering, in the first place, why the present artists of Japan in general should follow unconditionally after the realism of the West ; this sad want of comprehension of fundamental principles makes me sceptical about the art of the future. Of course I have no objection to true realism which is an artistic means to an end, a touch of emphasis to bring out the inner spirit more clearly ; but when it is not true realism but a superficial actuality not related to the ringing rhythm of spirituality, it would not be too much to say that it is a blasphemy against the artistic tradition of Japan, a true art bridging over the eternal and the ephemeral. Art that is merely ephemeral, however beautiful and elaborated it may be on the surface, has no more meaning than the fashion plate of the week. Since modern art is the mirror which reflects Japan's unqualified acceptance of the West, we cannot expect it to keep its old insularity. We have to recognize the general advance of modern artists in the handling of pigments as well as in exactness of delineation. But what true artistic value emanates from the fact that the branches and leaves of a tree are minutely drawn or the notes of a musical score on the piano (supposing we have a picture of a drawing room) look as perfect as they are in reality ? I think that such pictures are

a waste of labour ; at best they are the work of artisans and not of real artists.

But there are some artists of sterling merit who paint with love today—who form an artistic oasis where a pleasant breeze of new interpretation blows among the acquired traditional methods. When they paint a mountain or rugged coast in green or ultramarine, a pigment almost as rich as any western pigment, the effect they create, solid but beautifully delicate, would easily challenge any good work of the West. But generally speaking, our Japanese pigments want solidity ; their excellence is in the quality, that is delicateness itself. Realising this undeniable fact, the old artists of Japan, when they drew something solid, hid or revealed themselves, according to the situation, in the magic of suggestive art in which the monkish black of India ink dominated. It was their own art to depart from seeming reality, and enter the inner spirit of it. Some ancient art critic talks about five colours of India ink, the spiritual beauty of which may surpass that of any western pigment. When the present artists of Japan cast away this India ink, they renounced their birth-right. No real art comes out of the pigments themselves, however beautiful they are ; there is nothing more dangerous in art than to abuse the materials. To see a large canvas thickly coated with pigments, a piece in which art is buried under piles of paint is sad indeed.

It is a pity that the present artists have lost the art of simplicity, which our old artists discovered at the sacrifice of emotional expression. True art which becomes an adornment to human life, is born from simplicity, the symbol of reality. Why should we be thankful for art if you cannot draw a dream from it ? As we say that a simple dream is the most beautiful, we can say that art, when it is simple, pleases us most, because it hypnotises us into a twilight land of ghosts. The best works of the old art of Japan, from the folding screens of Yeitoku or Sanraku to the colour prints of Hafunobu or Buncho, keep themselves closely to this canon of simplicity. Admitting that art should adhere to the psychology of the time, I would be only too glad if the present art of Japan would advance into a heterogeneous beauty built on the law of simplicity.

My friend, a well-known expert on Japanese music, surprised me the other day when he began :

“ Did you ever see the picture of a waterfall by Wang Wei of the early T'ang dynasty at the Chijaku-in Temple in Kyoto ? No ?

Very well ! it is a horizontal piece not so significant in its size as in its content and remarkable meaning. The brush of an artist, little as it is, can be called an instrument of magic when it makes the infinity of space ring rhythmically at its touch, heavy or light. According to a western dictum, the music of a picture is sweeter because it is unheard. This work of Wang Wei illustrates remarkably well the point I am now speaking of. You should see it at the first opportunity when you go to Kyoto again. There are a few varied parallel lines drawn diagonally in the centre of the canvas,—that is a huge waterfall between crags, whether it is a real sketch or an imaginary creation. It is no exaggeration to say that without apparent beginning or end, the lines bridge the infinity of space. Here subtilty exhausts itself. And how happy I am that such a picture endorses my opinions about music, because music when at its best in melody, should respond to the infinity of time which vibrate in the air inaudibly. I thank God, all the arts are one after all."

This verbal essay on rhythmic Infinity renewed at once my interest in the subject, and made me think about Togan's sliding screens of eight panels at Marquis Kuroda's home ; the subject is plum-blossoms and crows, and space is treated in a manner, I think, not below that of the work of Wang Wei which my friend pointed out. Running diagonally through the great canvas covered with brilliant yet quiet gold, the branches of the plum-tree are drawn in black and remind me of the spare frame of a Zen priest who has the fire of perception burning within. A botanical forerunner of the season, the plum-tree depicted in the work is a symbol of indomitable spirit unyielding in the cold of early spring ; this symbol suggests something older and larger than art, because as a temporary form of reality it causes the rhythm of the space, the undrawn part of the work, to vibrate. It is natural that the aerial melody or that space is grave, since it solemnly obeys a beckoning hand in the branches. Togan's lines and dots, therefore, are but a suggestion and a hint that bring out a far greater meaning than that of a mere revival of the plum-tree.

In the works drawn by Dasoku, at the Yotoku-in temple, Kyoto, the great Zen priests, Dharma, Tokusan and Rinzai, loom up with the whole sky at their backs. Putting aside the value of the pictures that, as a figure study, would easily lead many others, see how the huge space in the undrawn part whispers a mystery of rhythmic Infinity

to the priests deep in meditation ! Unlike that of Togan's screens, the space of these religious portraits is melodious in a well-composed soft voice, performing a natural duet with the priests in the foreground whose voices have lost their sharpness. To say that the portraits are equal to the space, would be an over-estimation of the former, because all artists should be sensible enough to know that their crafts, however admirable, are trifles compared to Infinity. The painted part of any picture is only valuable as a pictorial talisman; and this talisman, when it properly exerts its own magic under the blessing of the undrawn part, becomes great with undying glory. Above all else the integrity of space should be protected in a painting, and not one line or one dot can be slovenly lest it damage the beauty or foolishly disturb the rhythm.

I have often before spoken of this in the works of Sotatsu and Korin, and exclaimed, "What a wonder of space ! And what a wonderful handling of the brush !" One is amazed at the boundlessness of space, when he sees Sotatsu's famous screen of the "Wind-God and Thunder-God" at the Kenninji temple, Kyoto, where the painted figures fly furiously above the fretful earth spinning far below. The work is but a mighty battle between pictorial silence and pictorial voice. For Korin's screens of the iris flower, once an heirloom of the Honganji temple of Kyoto, I admired the manner of the artist that he did not spoil the huge space in the background with a bird or butterfly ; if Korin had not been as great as he was, he would have been afraid to hear the ringing music of space in its entirety.

The canvas, whether it be silk or paper, whether it be picture or hanging scroll, is a battlefield for the artist where reality and unreality, the painted part and the unpainted part, contest on even ground. It is a foolish artist who thinks that his work begins and ends with his painting brush. And your eyesight may be enough to see the painted part of a picture ; but your whole body should be responsible for the real appreciation of the Infinity that the unpainted part suggests.

"That is the point for the musician too," my musician friend exclaimed. "I would call it real music when it appeals not alone to your ear but to your whole body from head to foot. But it is sad to say that there is seldom such great music. Besides, people hear and understand music only through its sound."

This final remark made me recall the reply of Beethoven, when he was once asked what was great in music. "No music, Sir," he said.

I saw the other night the solo dance of Kikugoro, a well-known Kabuki actor, in the piece called "Yasuna." Yasuna is a youth going mad because of unrequited love; personified by Kikugoro, Yasuna moved about the stage in the fashion of a sleep-walker, according to the text, haunted by the shadowy image of his sweetheart among the rape-seed blossoms and butterflies. I said "moved" purposely because he did not dance at all; if he danced, it was the dance of a soul who reduced, as far as dancing allows, all the actions to stillness where, like a poised fish, he kept an aerial balance. Although it was a spectacular performance accompanied by *Samisen* music and song, I felt myself to be in a silent hall where physical expression was considered vulgar. The dancer raised his hands and feet, and turned his face right and left enigmatically in a way that only people familiar with dancing vocabulary would be able to read. I know that, although not a representation of the Japanese dance, this "Yasuna" is like the others in the vital point that physical movement is compressed inwardly in the interest of artistic economy.

Recalling Harold Kreutzberg's madman which I saw some time ago on the Japanese stage, I cannot help thinking about the difference between these two dances, Japanese and German. Since this ultra-modern German attempted to interpret a madman's psychology realistically, he had his own license for physical movement, however unstable and wild. How speedily his movement shifted and changed! I do not think I am mistaken in saying that, in general, the western dance has its artistic focus in speed which outwardly becomes loose and frayed. Though I have no mind to censure it as an acrobatic feat, western dancing is nothing if not danced with the whole body whose functions, every one of them, respond to one another in leaping harmony. We Japanese are, let me say, backward in the expression of this modern movement for in "Yasuna," whether the dancer steps fast or slow his heels keep close to the floor, and do not allow his movement to spread out from his centre of gravity which is in his body. Therefore even as a madman, Kikugoro's Yasuna, unlike the madman of Kreutzberg, is able, as it seems, to concentrate and to control his mind and body.

The chief value of a Japanese painting will be found in its lines. the art of Japanese dancing is measured by the forms of the lines, straight or curved, delicate or heavy, gross or light, which the dancer draws with his body. If western dancing is not careless about the

lines, we find it, I believe, mainly in the form that extends and spreads outwardly in action ; on the contrary, our dances are at their best when the lines enjoy the solstice of negation. It is natural that, as in the case of "Yasuna" our dancing is monotonous with the monotony which purposely sacrifices variety. And it is true that not only with dancing but with all the other matters of art, this monotony is a fundamental characteristic of the Orient, at least, of Japan.

It is not too much to say that all our artists are like tight rope-walkers, moving safely or unsafely on the single silver wire of the monotony of Japanese life. If you doubt my word, see Korin's screens of sea-waves undulating in silent monotony, where the sea seems controlled by the magic of this Japanese Prospero of art and one could easily cross like Ferdinand with dry clothing. Or see Taiga-do's hanging picture of nature where mountain over mountain and water over water are pictured vertically in monotonous lines. Your mind, if it is appreciative, will be mesmerised by those lines into a trance where all actions stop ; but if you are a hard-headed and unappreciative person, Taiga-do's monotonous mountains in the picture will appeal to you only as a meaningless pile of Chinese yams. And see again Kikugoro's dance of "Yasuna," his silken sleeve "disordered by a mad wind of love !"

Occasionally there are times when the mental pressure of the monotony of life or art becomes unbearable, and I want to find an escape from it. At such moments the following passages come to my mind :

"A man went to a Zen priest and disturbed his meditation with complaint. He said : I am miserable because I am poor. I am miserable because I am ill in health. I am miserable because I am old. The priest replied : 'If you are poor, you should live in poverty. If you are ill in health, you should live in ill health. If you are old you should live in old age. Then you will be happy.'"

No good swimmer struggles against the tide. One must go to darkness for the light of day ; and in evanescence the truth of eternity shall be found. Call it a half truth if you will ; I know that the half moon will soon be full. And if you like, your question of monotony shall be solved through the blessing of assimilation. I say to you, "Live in monotony, and forget it !"

It is a cold truth that all the phenomena of the world, the sun and the moon and stars, move about, grow or die, on the eternal principle of monotony. Even the tiniest ants in a back yard are

busy in their harvest, ruled by that principle which they observe. If western people seek complex colour and action in life and art and set their eye on forward movement, they should be reminded of our Japanese way, represented in Kikugoro's "Yasuna," where our heels do not leave the floor and our minds do not break away from the mental centre of gravity.

Besides, you would feel no monotony, I am sure, if like Korin or Taiga-do, you painted sea-waves or even mountains of Chinese yams. And again if you dance "Yasuna" like Kikugoro, I do not see why you should feel monotony. The most important issue is how to become a Korin or Taiga-do or a Kikugoro.

My artist friend interested me when he talked about Chinese ink-sticks; he told me of a special kind called "Ch'ing-chu-Mo," meaning "ink-stick of the Whale Pillar." The emperor of the Wan-li era, the story says, dreamed one night that a whale coiled around the pillar of the Imperial chamber; proclaiming it an auspicious omen, the emperor bade the court ink-stick maker, Cheng-Tai-Yuch, to symbolise the dream in his trade. This august origin, I am happy to say, protects itself even to-day against degeneration, because, when rubbed on the slab, it shines in purple. "Such purplish colour glittering from within," my friend exclaimed. "It is one colour but inwardly has many colours, which mingle into purple, and lure us into rapture."

Then he told me how he wraps the Ch'ing-Chu-Mo, being a happy owner of it, with the *moxa* which keeps it from getting too dry or too damp; as the culmination of his talk, the following anecdote pleased me. One summer morning some years ago, when his spirit was so moved, he brought out a large slab with his beloved ink-stick, Ch'ing-Chu-Mo, and then called out to one of his students to make ink for a work that already whirled in his mind. The student withdrew with them, the slab and ink-stick together, into the next room. My friend sat upright to compose his mind, like an ancient warrior at the moment before a final combat, smelling the perfume of incense which rose from the alcove. After a little while he called his student loudly over the screens, asking if the ink was not yet rubbed. Responding to his voice, the young fellow appeared with the slab where in the hollow part the black ink overflowed. My friend only stared at the student in amazement, struck dumb, because he wanted just a little of the fresh ink. As an artistic acolyte, the student did not know what this Ch'ing-Chu-Mo meant to his master. "A few teaspoonful of ink

are enough for one work," my friend said, "because one drop of it makes a mountain peak and another a crow in the sky. We Orientals cannot erase or change our first stroke like the artists of the West, for the first brush mark is also the last and final." Then he exclaimed after a moment of amusing hesitation: "Beside, this ink cost me one hundred pounds. Thanks to my student I lost ten pounds at least on that morning!"

This story of my friend reminds me at once of the current phrase, "Be saving of ink as with gold!" It goes without saying that not only in ink but in other things artistic magic can be performed with economy. A mind worth ten thousand pounds is more important than an ink-stick worth one hundred pounds. One must admit, however, that only Ch'ing-Chu-Mo can interpret a ten thousand pound artistic mind. To a westerner who might take our ink-stick for a piece of charcoal, it would be surprising to know how costly it is even in material value. There are many people of course both in Japan and China who see only black in ink-stick, not the various colours it reveals when at its best, because art has nothing to do with an unappreciative mind. If there is one mysterious thing in the world, it is art. Again how mysterious is our ink-stick!

We have a word we fondly use, Ko-tan meaning "Plain and Naive," although literally it is "Withered and Light." This word may well be applied to *sumiye*—an art like winter sunlight concealing tenderness within the lonely surface, which withdraws backwards to its original start-point where differentiation of colours is not yet dreamed of. Resolving itself into a line or dot, the painting in black represents expression brooding in anticipation or reminiscence. If one knows that he cannot draw a line and dot so strongly in red or green as in black, the value of ink-stick in art is far more fundamental and definite. Therefore it is not too much to say that our Oriental art on paper or silk reaches its climax in ink painting.

Let me quote the following poem which I call "A Theory:"

"Let me teach you how to draw a picture.
First of all, put one circle on the upper part of a paper.....
That is Eternity. You may call it
Sun or moon, if you will. Then group
Many a triangle in any but interesting ways.
These are mountain-ranges, resting shapes.
Underneath, parallel lines these mean a river—an action.
However varied the forms of nature may be,
They are, after all, but circle, triangle and parallel lines."

When the Oriental artist using only black draws nature in the final aspect of dissolving itself into circle, triangle and parallel lines, I do not think him in the babyhood of art, because, leaving all else to suggestion, he sticks to Inevitability, rich in the essence of Ko-tan, plain and naive. I always believe that art at best expresses only two-thirds of its meaning leaving the other third to the co-operation of the appreciators. And again it is in the appreciator's jurisdiction to change black in his mind into any other colour, if he will, to admire the work in his own way, since black is unlike other specific colours and is neutral in temperament.

Of course Oriental art of the Ko-tan qualification is like a Ch'ing Chu-Mo with inner gleams or again like a winter sunlight,—not dry and tired. It is interesting to trace painting in black to its first use in China by a recluse in the forests or a hermit in a cave, who through life's simplification sought the way of purification, and established the world of solitude where light shines within. I have wasted many words on Ch'ing-Chu-Mo and on monochrome painting because I think that life's dissolution into a line or a dot means a rejuvenation that is salvation.

The annals of Japanese art are a great galaxy including Sesshu, Tannyu, Koyetsu, Korin, Yeitoku, Sanraku, Matabei, Hōgai, Gaho and many others. Although the battle fields of those artists were limited to sheets of paper or silk, the records they left, the rainbows they drew with a few drops of pigment, are more wonderful in undying beauty than the memories of soldiers famous for drawing swords and blood in history. With a great sense of joy I trace back the history of Japanese art to the early Heian period of the ninth century when Saichō and Kūkai, outstanding figures of the priesthood who studied in China, propagated religion and art simultaneously; it would be truer to say that they taught religion through art. Their efforts, I think, prove that these two things are after all the same. The appearance of Kanaoka Kōse was highly significant, because like the *Uta* poets in "Kokin-shū" or Ancient and Modern Poems of the tenth century, Kanaoka broke away at once from Chinese imitation and established a national sentiment and ideal in art. But the cultural history of Japan in the past is the flowing or ebbing tide of Chinese influence. When the art of picture scrolls which flourished in the early twelfth century was replaced by the so-called Art of Higashiyama-Hill (Kyoto) in which the simple and thrifty spirit of the time was

endorsed by the Zen philosophy of China, the alien influence spread over into Japan. This Chinese influence was again driven back when great masters like Koyetsu, Sotatsu and then Korin entered the artistic world of the seventeenth century. And with the gradual development of Ukiyoe in painting and print, a genre treating the manners and customs of the lower classes became the final property of the Japanese people.

All things considered, I think that the greatest worth of our Oriental art is to be found in the poetical atmosphere of becoming one with nature. "What a delightful shape," we say, looking up at a summer cloud in the sky. "How beautiful it is," we think, seeing a rose in the garden. Such is the moment when, throwing the appreciation of a single phenomenon, cloud or rose, we unconsciously touch and understand all the phenomena of nature ; then it is not a mere question of cloud and rose, because they reveal their lives as part of all nature. Our sense of beauty, varied of course according to individual gift and training, always sleeps until nature enters our vision ; human existence becomes clearer by contrast with nature. We might be lords of the creation with all the knowledge necessary to seek beauty in it ; but when lacking in sensibility, our human faculties would not properly work to make life vivid. We must try our utmost to keep our souls in perfect safety so that no kind of corruption may encroach or play wicked mischief with them.

Since art is a natural outcome of our human desire, the expression of painting in treatment as well as in subject varies, according to the nature of the people and the country ; so the painting of Japan cannot be uniform, of course, with that of the western countries. If the latter places emphasis on the temporal life of human beings and, unlike our old painting, conveys only seldom the poetical conception of the extra-territorial kingdom of self-effacement—an amalgamation of nature and man—that is because the artistic requirement of the West is different from that of the East. Without criticising the Western understanding of nature, or doubting the sincerity of it, I wish to say that Westerners hardly agree with us in the belief that man is merely a part of pure nature, a being congealed from the vital breath of nature. We, Orientals, think that human beings are built with the same elements as those of the wind that blows in the sky, or of the rain falling to the ground, or of cloud and haze swimming in air ; therefore we can enter easily into a proper comprehension of

nature, and our consolidation with it is only natural. We make subjects treating nature an essential part of painting.

People of the West would hardly understand our conception of nature, the basis of which is adoration but not criticism. When we communicate with nature by gazing on her beauty, we know that our human existence becomes clearer than before, because of a self-realisation that is achieved consciously or unconsciously. The blessed kingdom of self-effacement admits only him who becomes one with nature ; he is intoxicated by his own happiness. If he is an artist, he tells about it on paper or silk, with Indian ink or pigments; and if he is a poet, he sings about the joy of this kingdom in words.

Because we stress the spiritual beauty of everything, we often slight the structural development which is to us a more or less superficial matter. Certainly it is no apology for a lack of objective description when our artists talk so much about "pictures of spirit." There are many works of old and new artistic criticism in the Orient, among which we prize "Kiun Seido " or Living Inner Motif as the first and last qualification ; however perfect in technical arrangement, a work is nothing to us if it does not suggest a spiritual beauty.

Arts, Letters and Sciences

The Fascination of Chinese Art

The remarkable fascination of Chinese art has recently been brought home to us with renewed force. But after dwelling intently upon many beautiful works by Chinese artists, we are still at a loss to say precisely what is the secret of their strange power. Indeed, it has been remarked that the secrets of Chinese artists are as deep and mysterious as the secrets of Chinese magicians. It is realised, however, that in the great age of certain Chinese arts rests peculiar attraction and a wonderfully rich source of interest.

Ancient Chinese Paintings

The oldest Chinese paintings we now know of are by an artist who lived at the end of the fourth or beginning of the fifth century. There are four groups of small pictures. The first group, which is in the British Museum, contains a series of historical scenes. One represents a Sovereign sitting on the edge of a bed on which a lady is lying. Another scene shows a lady at her toilet, surrounded by waiting-maids. In another a maid of honour is protecting the Emperor T'ian Ti against a bear!

The second group or "roll" of Chinese paintings is at the Metropolitan Museum of Art in New York. It bears the seal of T'ai Tsung, and represents remarkable landscape scenes, entitled "The Hills of Kuei-ki."

The third roll belongs to the collection of Tuan Fang, and is entitled "Lo shên—The Spirit of the River Lo." It depicts weird and wonderful scenes in a poem written in the Han dynasty.

The fourth roll, which shows similar strange characteristics, is in Japan. To the same period is attributed a portrait of Confucius and his disciple Fen Hui, which is engraved on stone and is in the tomb of Confucius.

A charming simplicity is the key-note of the paintings, and this, combined with grace and delicacy of touch, makes the little pictures a joy to look upon. The figures are represented in a broad and open manner that gives an air of dignity and grandeur. The landscapes are particularly effective. One represents a group of hills rising to the left beyond a dark valley. The slope which falls steeply towards the right, ends in low headlands jutting into calm water. Low hills form the background, and an impression of great distance is cleverly conveyed. But unfortunately the colours of these ancient paintings have been weakened by the passing of the years, and the brilliance which they had when first executed has now faded.

How to judge Oriental Art

In a work on the principles of painting, written by Sir Ho in the fifth century, we are advised to judge Chinese paintings in accordance with the principles. The first is "operation of the spirit producing life motion;" the second is "anatomical structure rendered by the brush;" the third is "correctness of outline;" the fourth is "suitability of colouring;" the fifth is "artistic composition."

It is clear that painting in China, even at this early period, had been freed from its first groping and was in possession of definite means of expression. Yet to the Western mind many Chinese pictures of the period we have in mind may seem strange and difficult to understand and enjoy. To appreciate them the Westerner, it has been said, must forget his own mental preoccupation and throw over his usual critical condition, and view the work from a fresh standpoint and in a new light. Many beauties, not readily perceived in the ordinary course, will then be revealed—beauties of line and modelling, grace and charm of design, and fascination of colouring.

Painting in Japan developed under Chinese influence, and the features so warmly admired in Japanese painting are in many cases the outcome of work done at an early period by Chinese artists. Indeed, it has recently been remarked that Japan owes the better part of her art to the ancient country which she now appears to have within her power.

Remarkable Sculpture

To the same Tsin and Wei period as the paintings described above belongs highly important work in sculpture. The Wei dynasty in particular has left statues beyond reckoning, mainly produced under Buddhist influence. Under the Tsin emperors Buddhism had not been encouraged; but the Wei rulers in their burning religious zeal covered a large part of the empire with temples and monasteries.

Among the innumerable number of monuments, set up and decorated with all possible resources, many were made in hill-sides and have come down to the present day almost unharmed, with all their wonderfully sculptured population of legendary characters. The caves of Fün-Kang, popularly known by the name "Rock-temples," are a notable example. There are ten halls bearing the following remarkable inscriptions: "Simultaneous Uplifting, Light of Souls, Warden of the State, Protection of the State, Surpassing Bliss, The Youth, Power of Uprightness, Flowered Severity, Place of Heaven, The Army of Helmets." In most of the halls the whole wall surface is full of recesses, in each of which are seated statues with crossed legs. They all show the simple and noble sense of ornament which is one of the main features in Chinese art. But the figures have a humorous touch, particularly as regard the faces of the statues, which have a slightly sarcastic smile, broadening in some cases into open amusement.

Wonderful Carvings in Ivory and Jade

The famous caves or halls of Lung-mên were first decorated by order of the Wei emperors. The most important caves are the "Palace of Old Masters," where the oldest work has been found, and the "Palace of the Lotus Flower." In the latter cave the simplicity of early work yields to sumptuous ornamentation. The spectator is impressed by the great exuberance of feeling, and is led to marvel at the wealth of fancy and the surprising richness of the designs. "They recall," says one writer, "the splendours of the caves of romantic legends."

Ivory is extensively used in China as a medium for carving, the aim of the artist being to lend full value to the grain and veins and to give the harder external layer a bright, mellow finish, as shown in the rare old specimens of the art exhibited in London. It is usually the aim of the

Chinese carver to bring out the best qualities of the medium employed, and this aim is shown in Chinese carvings in bone and tortoiseshell, as well as in ivory.

The Chinese art of carving jade has been traced back to ancient Chaldaea and Susiana. The work is still done with remarkably old tools. The crude block of jade is first sawn round with a four-handed toothless iron saw to strip off the outer layer. It is next roughly shaped with one of the circular saws. The prominent angles left by the saw are ground down, and the piece of jade is further cut by rough mechanical means. Then comes the work of the expert, who gives to the roughly prepared block of jade an enchanting shape, and with infinite skill and patience makes it an object of enduring beauty. The fine examples of the work shown in London reveal a skill that appears to be superhuman, but the Chinese carver has the experience of past centuries upon which to draw and thus performs seeming miracles with primitive tools.

The Master Art-craft of the World

Another important art in China is enamelling, which has been referred to by Sir George Birdwood as "the master art-craft of the world." The art was introduced into China at a comparatively late period. But there are records which show that the cloisonne enamels of Constantinople were known to the Chinese in the fourteenth century.

Cloisonne enamels are made by soldering to the metal foundation a narrow band or ribbon of copper, silver or gold, following the details of the design, so as to map out the field into as many cells as there are colours to be filled in. The cells are then flooded with moistened enamel colours, which have been previously ground to very fine powder. The piece is then fired in the open air, and the whole work is finally subjected to a long process of polishing. It all sounds quite simple, but the beautiful specimens of the work shown in London are more than sufficient to impress upon the spectator the great skill used in making the many intricate designs and the artistic sense required in blending the various colours.

Marvellous Lacquer-work

Chinese lacquer-work also reveals remarkable skill and a fine sense of design and colouring. Among the many beautiful and interesting specimens of the work which have a "permanent home" in England is a screen which shows a great range of subjects. Flowers symbolising the twelve months of the year appear on each of the reverse sides of the twelve panels composing the screen, and these are carried out with superb taste and great skill. The panels showing the iris and the lily are particularly graceful and pleasing in their formations of line and rendering of colours.

Embroideries of Great Beauty

The textile industries of China are, in certain cases, of great age. The manufacture of silk originated in China, and its origin is traced back to the third millennium before our era, when, it is recorded, a famous Empress reared silkworms and invented a loom. She is

still worshipped in China at an annual ceremony, during which mulberry leaves are picked as a chief part of the ritual. Another interesting record is that of a passage in a book written by a monk in the third century B.C., which states that "the Seres (Chinese) make precious figured garments, resembling in colour the flowers of the field and rivalling in fineness the work of spiders."

Chinese embroidery is also praised in ancient books, special reference being made to the splendour of the work on official robes, flags and banners. The ceremonial robes worn by emperors in the middle ages were of outstanding magnificence. The empresses and all women had to be content with less elaborate designs; but with the passing of time women in China "came into their own," and their robes became as ornate as those worn by the men.

The Chinese love of flowers and delight in depicting them to the smallest detail is seen to perfection in ancient silken embroideries. The same love is shown in old Chinese flowered velvet and tapestry.

The Arts of the Potter and Worker in Bronze

But China has many famous artistic designs, such as the willow-pattern and the rose and dragon. The art of making glazed pottery was first introduced in China, and the designs have "classic grace" and enduring charm. Gods and goddesses play parts in many of the decorate designs, and by their presence give peculiar dignity to such intimate objects as teacups and saucers. From the seventh to the tenth centuries A.D., Chinese potters gave their attention to the production of images of gods, heroes and holy men on a large scale. Some years back, a number of such figures were discovered in a cave in China, and one of them is now exhibited with other treasures in the British Museum. It is a figure of Lohan, one of the sixteen apostles of Buddha, seated in meditation. The work is in fine white clay, glazed with orange, buff and green. Even the hair is coloured green. But the expression on the face is lifelike, and the suggestion of strength and spiritual tranquillity in the position of the hands is rendered with remarkable skill. Other interesting examples of similar work may be seen in London.

The Chinese, as we have seen, pay great reverence to ancient relics, such as the ten stone drums of the Chow dynasty which have been placed in the two side halls of the principal gateway of the Confucian Temple of Perking. Inscriptions are cut in the stone, comprising a series of odes, a complete ode for each drum. The art of moulding and chiselling bronze is referred to in the earliest Chinese records. During the third millennium B.C., the technical methods were gradually improved till the reign of the great Yu, who cast the metal paid as tribute from nine provinces of his empire into nine tripod cauldrons of bronze, which were carved with maps and figures illustrating the natural productions of the provinces.

The Place of the Gita in the India of To-day.

The function of high philosophy and of great philosophers is to mould the thought of the people and to influence the even tenor of their lives. Unless the abstract formulæ of philosophy concretely affect human society, the dharma of the philosopher is not completely fulfilled. In modern India high scholarship is further removed from the mind of the masses than scientific and other knowledge is from the mind of the populace in the Occident. And yet the fact is well attested that in the life of the people of our Motherland, currents of ancient culture still flow and these currents make them responsive to ideas and ideals of philosophy, and especially of religious philosophy—perhaps the most potent of influences in renovating the mind of the Race. To-day when India is choosing its future course, the work of the thinker and the educator is of supreme value.

India as a participant in world civilization suffers from its disease—a divorce between life and philosophy. The lure of action has exerted its fascination on the entire West, and knowledge and ideas have been exploited and even prostituted for the improvement of the life of physical comfort, in which sensuous gratification takes its toll. India has been influenced by that lure and fascination. But India has a further handicap: her religiosity which is mistaken for spirituality; this has produced a conservatism hard as iron, and widespread from kitchen to temple, and from the smallest of villages to the largest of capitals. This religious conservatism persists in spite of university education, in spite of the efforts of Ram Mohan Roy and his Brahmo Samaj, Dayanand Sarasvati and his Arya Samaj, Madame Blavatsky and her Theosophical Movement, and of Ramkrishna and Vivekananda. To-day the attempt to break this conservatism continues in and through the person of India's 20th century saint—Gandhiji.

Let us study the *Gita* from this particular point of view, seeking among its jewels those which will answer our purpose. We need the spiritual element or factor which would protect us against drowning in the muddy torrents of matter and sense-life. We need the energetic element which would enhance our worldly efficiency and enable us to build our home and our state. We need the element of inspiration which would reveal, for the building of home and state, the Heavenly Pattern, to borrow a thought from Plato.

Do we not see here that divorce between Sankhya and Yoga which the *Gita* describes as false, adding that children only and not the Pandits look upon them as antagonistic to each other? I want to submit to you that the first lesson from the *Gita* which needs to be popularized in modern India is this about the rhythmic blending of the Sankhya and the Yoga spoken of in the 2nd, 3rd, and 5th adhyayas of the *Gita*. Of course, we all know that the terms Sankhya and Yoga are peculiarly used in the *Gita*, and it is not necessary that we go into technicalities. Enough for us to note that it is that particular way of combining two opposing concepts which is most valuable and pragmatical. That which in the Sankhya is regarded as a hindrance in the realization of the Highest, is pressed into his service by Sri Krishna who teaches the gospel of true renunciation and true emancipation. Buddhi or Intellect is looked upon as a hindrance because Purusha is chained to *Prakriti* through the forms created by Intellect; *Puruhsa*, the Spirit of Man, must free himself from the snare of false identification with *Prakriti* which is due to *Buddhi*. This is the view of the Sankhya which,

therefore, advocates knowledge without action, *i.e.*, reaching to the world of Spirit beyond and separate from the world of matter and of actions. The Yoga of the *Gita* is generally designated, and with good reason, as the Path of Action, and the Sankhya as the way of knowledge, but please note that the Yoga is named *Buddhi* Yoga. It very clearly indicates the place of *Buddhi*, Intellect, Pure Reason, or the Pure and Compassionate Reason which is the higher or spiritual aspect of *Manas* or Mind.

So in this teaching of the *Gita* we find that very combination of Soul and body, spirit and matter; thought and action, which we are in need of. The realization that our own Highest Ego is the Supreme Spirit, the one Self, is the end of knowledge; the obtaining of that knowledge leading to realization has been attempted by the shunning of actions including duties; on the other hand, in these modern days as we already saw, the lure of to do, to do, without any basis in philosophical principles, without a perception of metaphysical fundamentals, has overpowered the people—one of the reasons, we repeat, for the chaos now prevailing in the entire West.

Modern India is in need of instruction in that which the *Gita* calls *Buddhi* Yoga—the performance of deeds by the aid of *Buddhi*, our Spiritual Soul, the spiritual aspect of human self-consciousness. This *Buddhi* Yoga may well be described as the Path of Descent of *Buddhi* into the mundane consciousness of man giving him the capacity to act illuminatingly. The ordinary concept of Yoga is the emancipation of the Soul from the yoke of the senses and its escape from the round of rebirths. *Buddhi* Yoga brings us the concept of infusing the spiritual energy of the Pure and Compassionate Reason into the Temple of the Body, so that the *Ojas* and the *Tejas* of the Soul stream forth through every orifice of that body. This will enable the people to live the Spiritual Life in the midst of human affairs fulfilling all obligations, instead of retiring into the jungle or on the top of a mountain to be away from the conflicts and the sorrows of this world. And yet *Buddhi* Yoga does not imply the performance of any and every kind of action without knowledge, but of actions rooted in Soul knowledge. All actions which spring from *kama*, desires and passions of the personal *ahamkaric* self must be given up, and such actions as are undertaken must be executed by the method given. What is the method? *Vairagya*—disinterestedness, detachment, dispassion. Thus we remain in the world, we fulfill our obligations and perform our duties, we gain skill in action, but we act without any attachment to the fruits of action. The *Buddhi* Yoga is not throwing away of possessions, but their retention for proper use. It is not the performance of mere good deeds but a comprehension of this world of deeds, *Kriya Loka*,—the mighty magic of *Prakriti*. *Buddhi* Yoga is not running away from evil, but fighting and overcoming it. It is not the feeling of *Ananda*, the Bliss of the Soul, in its pure state, but the realization of bliss in woe, order in chaos, and good at the very core of evil. It is not the fear of the world, but the love of humanity, which makes possible the descent of *Buddhi* into the body. Therefore this *Buddhi* Yoga may be described as the first exercise for the development of the future *Avatara*.

Each one of us is *Paramatman*, and in each one of us Krishna dwells. In describing his Glories or Vibhutis in the 10th discourse, Sri Krishna began by stating: • “I am the Ego which is seated in the hearts of all beings.” In showing his Divine form, *Vishva Rupa*, Krishna exhorted

Arjuna to act—not heedlessly, not in sorrow and anguish, but with real wisdom and contentment, with a mind and heart fully satisfied. The mind must be satisfied, it must see the rationality of the advice given it, it must be enlightened by the spiritual vision of the heart. In other words, Krishna exhorts Arjuna to perform *Buddhi Yoga*.

These two figures of Krishna and Arjuna are symbols—one of the end the summation of human evolution. Man becomes God; the second is the symbol of Man seeking wisdom which would make him God. God each one of us is at heart and in latency, but to show forth that Divinity we must first know the Purusha by the effort of mind and intellect and then act our part in daily life in terms of that Wisdom. Sankhya, Buddhi Yoga, and Avatara, are the three words of the *Gita* which need to be studied and understood and popularized in modern India.

Madame Sophia Wadia.

Prevention of Blindness.

The Census Report of India records that there were 601,370 totally blind persons in this country in 1931, and this comes to about 172 per lakh of the total population. They are distributed unevenly in different provinces. Thus in Ajmere-Merwara, the figure is 386 per lakh, 291 in the United Provinces, 282 in Rajputana, 245 in the Punjab and only 73 in Bengal. The census figures are never very accurate in this country but the returns of blindness have generally been regarded as comparatively accurate. Whether it is underestimate or overestimate, it is difficult to gauge. Our experience in hospitals supports the former. Instances are not rare where persons, whose vision is reduced to finger-counting within a foot distance would report themselves as having slightly diminished vision. Patients with dense leucoma or staphyloma do not consider themselves blind on the ground that they can count their own fingers with hands up. Such instances are not scarce and are seen mostly in aged people in whom the prevalence of blindness is largest. The figures are—

TABLE.

AGE	Males (per 10,000)			Females (per 10,000)		
	1931	1921	1911	1931	1921	1911
0—3	297	265	317	203	201	226
5—10	474	549	657	290	357	366
10—15	506	581	599	307	342	376
15—20	47	464	541	313	301	457
20—25	501	480	604	350	360	510
25—30	501	546	646	418	433	646

TABLE—*contd.*

AGE	Males (per 10,000)			Females (per 10,000)		
	1931	1921	1911	1931	1921	1911
30—35	505	600	687	457	547	507
35—40	563	531	546	581	507	831
40—45	610	698	775	626	756	549
45—50	734	571	538	812	597	1,027
50—55	753	904	915	846	1,038	457
55—60	910	535	442	1,108	629	3,563
60 and above	3,168	3,281	2,833	3,679	3,931	

A perusal of the report would reveal that the incidence of blindness is on the increase in most parts of India and a large proportion of it is preventable. The problem of blindness in India, therefore, should receive a most careful consideration.

Unlike countries like Denmark, Austria, Switzerland, England, etc., India is a vast country where one part differs from the other to a great extent both meteorologically and geographically, and it is not only natural but is a fact that such wide variation considerably influences the incidence of eye affections in different parts of India. The common factors, however, such as illiteracy, ignorance, poverty and malnutrition prevails everywhere, from Cape Comorin to Nanga Parbat and from Dwarka to Sadia. Under the circumstances it is essential to find out the cause of blindness in different provinces.

Unfortunately, the official reports published by the provincial Governments do not show any classification of the eye diseases but only records the number of cases treated for eye diseases. The only source available for ascertaining the nature of causes of blindness are from the records of eye hospitals. None but the Madras Government Eye Hospitals publishes such reports. The result is we have no knowledge of the true state of affairs.

Coming to the actual cause of blindness we find that the method of ophthalmic medical relief is inadequate in most mufussils and villages.

The importance of early institution of treatment of eye diseases is hardly realised by the lay public, official or non-official. A delay of a few days and in rare instances, even of some hours, may render the eye functionally useless.

The present system of centralization of the ophthalmic relief is extremely unsuitable in a country like ours where people are not only extremely poor and ignorant but there is lack of quick transit facilities.

In spite of the fact that centralization retains a high standard of treatment it is unsuitable so far as eye relief is concerned under the present circumstances. Decentralization is absolutely necessary. It is regrettable that no proper facilities are found in the district towns for proper ophthalmic relief. One can imagine the condition prevailing in rural areas. It is no

wonder, so many eyes are lost from agricultural injuries for lack of even what may be called ' the immediate first aid ' to the injured eyes.

In Western countries like England and America, voluntary organisation has succeeded in doing the difficult task of prevention of blindness in an admirable way and State Departments of Health have materially helped them in every possible way. In India, the beginning has long been made in Western Presidencies in 1919 through the formation of the All-India Blind Relief Association at Bombay. Its achievements are well-known to the medical men of the Province.

Recently we have received a copy of the fourth annual report of an organisation known as the Association for Prevention of Blindness in Bengal.

In conclusion, one might point out that enumeration of the blind could be efficiently done in future censuses if enumerators are taken from people with some medical training. Next, a proper classification of census for blindness based on facts and figures ought to be undertaken in all the provinces. Both Government and non-official institutions where eye diseases are treated, ought to publish detailed reports as is done by the Government Eye Hospitals in Madras.

Creation of centres of eye treatment in the distant towns by appointment of part-time workers with special training and proper equipment of the Government-managed hospitals is recommended. This would ultimately create a demand for specially trained private practitioners. It would take some time to institute this change in a system for financial reasons and in the meantime travelling dispensaries ought to be started immediately with the help of funds from District Boards and Municipalities.

Indian Medical Journal.

At Home and Abroad

President of the Servants of India Society Dead

Gopal Krishna Devadhar (born in 1871) was amongst the foundation members of the Servants of India Society, founded in 1905 by the late Mr. G. K. Gokhale. He became Vice-President of the Society in 1923, was unanimously elected its President in 1927, and continued in that office till his death. He was prominently connected with the co-operative movement, and with numerous educational and social reform bodies. Particular mention must be made of the Poona Seva Sadan, which was founded by Mr. Devadhar in 1909. In 1924 he presided over the National Social Conference session held at Lucknow and again in 1933 over the Madras Session. He was organiser of the Malabar Relief Fund in 1924, of the Malabar Flood Relief in 1924. He presided over the first All-India Rural Representatives' Conference. He served as a member of the Central Banking Enquiry Committee. He was awarded the Kaiser-i-Hind Medal (silver) in 1914 and the Kaiser-i-Hind Gold Medal in 1920. On the occasion of his Diamond Jubilee in August, 1931, a purse of Rs. 10,500 was presented to him. Educational, Social Reform and Co-Operative movements have lost a tried veteran by Mr. Devadhar's death.

Mulgandhakuti Vihara

A large number of Buddhists from Burma, Ceylon and other countries attended the fourth anniversary of the Mulgandhakuti Vihara which took place at Sarnath on November 10, 11 and 12.

The occasion was important to the Buddhists all over the world as the body relics of the Lord Buddha, which were discovered by the Government of India and are regarded as most authentic, has been exposed for worship. This is done only once a year for three days on the occasion of the anniversary. Another relic was presented this year on November 10 by the Government of India.

Buddhist Relic

A Buddhist relic in the possession of the Government of India was presented to the Mahabodhi Society on the occasion of the fourth anniversary of the Mulgandhakuti Vihara at Sarnath this year. The ceremony was performed for three days from November 10 to 12.

The Society tried to utilise the occasion by holding lectures on Buddhism by eminent Buddhist scholars. The well-known Buddhist scholar and pilgrim, Sri Rahula Sankirtayana, who has just returned after an extensive tour of the Far East and Central Asia, was expected to be present at Sarnath on the occasion to help scholarly students in appreciating the present state of Mahayana Buddhism in China, Japan and Mongolia.

A Dumb Seeker of Truth

A strange personality has drifted into Karachi of late who strangely enough prefers to remain tongue-tied. This self-imposed silence he has

been maintaining since thirteen long months. He has resorted to a peculiar medium of communication,—a black slate and pencil. Asked as to why he remained dumb though the gift of God was not denied to him, he wrote down on the slate "Silence was golden." It improved his concentration. He could form ideas and think great thoughts which dawn upon him as revelations of God. This strange personality who appeared to be about 60 years of age, hails from Bengal.

Music Conference

Nawab Sir Muhammad Yusuf, Minister for Local Self-Government, opened the 7th session of the All-India Music Conference at the Allahabad University. He pointed out that while preserving classical music they ought not to neglect popular music which could be enjoyed by the average men.

Mr. Justice Bajpai, who presided over the Conference, remarked that even Western peoples appreciated their music, as all music had an ennobling effect.

Italy's Protest against Sanctions

It is announced that the Italian Government has presented a note of protest to all the countries proposing to apply the sanctions. It is understood that the Government's note of protest to the sanctionist Powers is a long document of attacks on them on judicial and moral grounds and denies that the League has acted justly in invoking Article XVI for the first time against Italy, while not invoking it in respect of the Sino-Japanese and the Granchaco wars in the past. Italy has threatened counter-measures.

America and the Ethiopian War

President Roosevelt, in a speech at the Unknown Warrior's Tomb, said that an overwhelming mass of Americans sympathised with the efforts of the other nations to end the Ethiopian war. "We are acting to simplify definitions of facts by calling war 'war.' The dangers confronting the future of mankind as a whole are greater to us than the dangers confronting the people of the United States alone."

Italian Protest Note to Egypt

The Italian Minister has delivered a note to the Egyptian Foreign Minister, protesting against Egypt's adherence to sanctions and making reservations regarding Italy's future attitude.

Germany's Gesture

The gap in the ring of sanctions has been appreciably narrowed by the assurances that the German spokesman has given to the League Secretariat. Without participating in the League's measures, Germany proposes to prevent dealings above the normal trading operations in the commodities affected by sanctions, including arms and munitions. The decision is given the greatest significance in League circles and is believed to denote a closer *rapprochement* with France and Britain and also a better spirit towards the League.

British Naval Forces in the Mediterranean

It is stated that there was an interview last week between Sgr. Mussolini and Sir Eric Drummond, the British Ambassador, relating to the situation in the Mediterranean. It is learnt it was a continuation of the previous interview and inconclusive. In response to Sgr. Mussolini's reminder of the withdrawal of the Italian division from Libya, Sir Eric Drummond expressed the British Government's appreciation but pointed out that Italian troops in Libya were still nearly thrice as many as the British and Egyptian troops in Egypt. Consequently, the British Government did not yet consider that the situation permitted a reduction of the British naval forces in the Mediterranean, whose presence was purely precautionary.

Ethiopian Emperor's Appeal to U.S.A.

An appeal to the United States of America to assist the League of Nations by joining Sanctions was made by Emperor Haile Selassie in a broadcast to America from Addis Ababa last week. He said: "I ask nobody to take the sword against Italy. The methods of the sword against force are methods of ancient ignorance. You in America are not members of the League, but the time has come and the opportunity is here for the masses in America to help the League's efforts at conciliation because there is no controverting that ours is in the cause of humanity."

Restoration of Monarchy in Greece

King George of Greece has agreed to the invitation of return to the throne, extended by three delegates from Greece at the Greek Legation in London. It is expected the King will spend a few days in Paris and probably interview the President, subsequently visit the King of Italy at Rome, and then board the Greek destroyer for Corfu, where he will be met by the Greek Fleet.

Anti-Nazi Demonstrations

A resolution calling for the boycott of German goods was passed at a mass demonstration held at Hyde Park recently to protest against the Nazi persecutions. A demonstration was organised by the British non-sectarian Anti-Nazi Council at Hyde Park where six platforms had been erected. Twenty-five speakers including the clergy, members of Parliament and Trade Unionists then addressed the crowds in turns. The demonstrators passed a resolution protesting against the continued persecution and physical torture of men and women in Germany whose only offence had been disagreement with the Nazi regime and also called upon British citizens to refuse to enter into business relationship with the German nationals and decline to purchase German goods offered for sale by British shopkeepers until complete civil and religious liberty had been restored in Germany.

Japanese Attack on alleged British Move in China

An attack on alleged British intentions with regard to Chinese finance is issued in the form of a vigorous communique by the Japanese War Office.

It refers to the rumour of a 50 million sterling loan being negotiated by China with Britain (which the British Ambassador, *Sir Frederick Leith-Ross, was reported to have denied on the 6th instant) to be secured on surplus customs and railway revenues. The communique says that, if this were true, leaders of the Nanking Government cannot escape the criticism that they were selling their country to foreigners for their own aggrandisement. Japan, as a stabilising influence in the Far East, cannot overlook the attempt on the part of Britain to place semi-colonial China under the domination of British capital.

Sino-Japanese Tension Again

There is a tense Sino-Japanese situation as a sequel to the fatal shooting of a Japanese marine in Shanghai. Two hundred Japanese marines were mobilised for stopping, questioning and searching pedestrians in the Japanese section of the International Settlement and the Japanese authorities take a very serious view of the incident, which is the culmination of weeks of rumours with regard to the possibility of a Japanese move to Chapei and reports of huge concentration of Chinese troops round the Shanghai demilitarised zone. Mr. Yasuda of the Expeditionary Force General Staff visited the Mayor of Shanghai and threatened to take measures if the Chinese investigations were fruitless. General Chiang Kai Shek has instructed the official of the Shanghai Municipal Council to express regret and sympathy.

Austro-German Trade Agreement

A trade agreement has been reached with Austria, whereby Germany is to supply coal, Silesian coke and fertilisers in exchange for 70 truckloads of butter, 2,000 livestock and a large quantity of milk.

India and " Co-operative Imperialism "

" The constitution of India Act of 1935, constitutes an outstanding landmark in what may perhaps be described as the new conception of co-operative imperialism," said the Marquis of Zetland, Secretary of State for India, delivering the Cust Lecture on " India : Retrospect and Prospect " at Nottingham University College. He said, " This conception came into existence when the old Colonies of the British Empire became the Dominions of the British Commonwealth of Nations. Co-operative Imperialism constitutes surely the fine flowering of the administrative genius of the British people. It is not complete. The day has not yet dawned when India will take her final place in the vast organism which will be the crowning achievement of this new conception but she is now far on the road to the ultimate goal."

Germany's Post-War Conscripts

Thousands of proud parents of " Hitler Boys and Girls " stood around the historic Potsdam parade ground at dawn to watch the swearing in of the first post-war conscripts. The ceremony was the greatest since the time when the Kaiser used to inspect recruits on the same ground. The new military flag was hoisted and Herr Hitler's proclamation was read. Mercantile

vessels will henceforth fly the ordinary Swastika flag of red with a white disc in the centre on which is imposed a black Swastika. Captains of merchant ships, who have served in the navy, are entitled to raise the Swastika flag, bearing an Iron Cross at the top left corner.

Indian Elected Deputy Mayor

Dr. C. L. Katial has been elected Deputy Mayor of Finsbury. He is the first Indian to hold such an office in a metropolitan borough.

The League Assembly

The Assembly of the League of Nations met at Geneva for its sixteenth ordinary session from September 9th to 28th, 1935. It elected as president M. Beneš, delegate of Czechoslovakia.

Of the fifty-nine States Members of the League, fifty-four were represented; of these, twenty-five sent as delegates their Prime Ministers or Ministers for Foreign Affairs.

On September 16th, the Assembly elected three non-permanent Members of the Council. The following were selected: Poland (who had previously been declared re-eligible), Ecuador and Roumania.

On September 28th, in view of the international situation, the Assembly decided not to close its session, but only to adjourn, leaving it to the President to summon a meeting if he considered this course to be necessary.

League and Women and Children

In view of the information received concerning the *position of women of Russian origin in the Far East*, the Assembly invited the international societies which carry on work among women to strengthen and co-ordinate their activities in that part of the world. The Secretary-General was authorised to endeavour to secure the services of a competent person (preferably a woman) resident in the Far East; this person would be instructed by the Council to encourage and co-ordinate the efforts made on behalf of women of Russian origin.

The Assembly also requested the Secretary-General to arrange for a conference to take place, at the beginning of 1937, of the authorities who are responsible in Eastern countries for the prevention of traffic in women, with a view to securing closer co-operation and greater exchange of information between them.

The Assembly noted that the 1921 and 1928 Conventions for the Suppression of the Traffic in Women and Children and for the Repression of the Circulation of and Traffic in Obscene Publications had been almost universally ratified. The Secretary-General was asked to appeal to States Members that had not yet ratified or acceded to these Conventions to do so as soon as possible.

On the subject of *child welfare*, the Assembly recommended that all countries that had hitherto tolerated the imprisonment of children in any form whatsoever should aim at replacing this system, in the case of delinquent minors, by suitable measures of a purely educative character.

The Child Welfare Committee was asked to give attention to the question of ill-treated children, and to keep itself informed of the measures taken by States Members to remedy unemployment among young persons.

The League and Treatment of Prisoners

The Assembly instructed the Secretary-General to inform Governments that attention had been drawn to the existence in certain parts of the world of reprehensible practices that are inconsistent with a *rational treatment of prisoners*. The Assembly expressed the hope that such practices, where they existed, would be abandoned.

The League and Opium and Dangerous Drugs

A general report on *the traffic in opium and other dangerous drugs* was approved, and it was decided to appeal to States that had not yet acceded to the 1925 and 1931 Conventions. The Assembly was gratified to note the declarations of several delegates, who assured the League of the wholehearted co-operation of their Governments. At the same time, anxiety was expressed on the subject of the growth of clandestine drug manufacture and on the extent of the illicit traffic. The Advisory Committee on the Traffic in Opium was asked to consider the question of combating drug abuse by education and propaganda.

Peace between Bolivia and Paraguay

The Assembly of the League expressed its satisfaction at the signature of the Protocols of June 12th, 1935, which put an end to hostilities between *Bolivia and Paraguay* and made possible the opening of the Buenos Aires Peace Conference. It expressed the hope that the prosecution of these efforts would result in the complete re-establishment of peace and good understanding between the two countries.

The Settlement of the Assyrians

The proposals drafted by a Committee of the Council for the settlement of the *Assyrians* of Iraq in part of the territories of the Levant under French mandate were declared by the League Assembly to offer the prospect of a satisfactory and permanent solution of the Assyrian problem. Taking note of the extent to which the Iraqi Government, the United Kingdom and the authorities of the French mandated territory of the Levant were prepared to contribute to the realisation of this schème, the Assembly decided to place in the budget for 1936 a first credit of 400,000 francs to complete the abovementioned contributions. But the total sum that the League might be authorised to place at the disposal of the Assyrians settled in Syria during coming financial years was limited to 1,300,000 (Swiss) francs.

Intellectual Co-operation

The League Assembly expressed its satisfaction at the continued development of the work of intellectual co-operation.

It stressed the importance of the organisation of tours of educationists who would visit one or more countries for the purpose of studying all matters

relating to League of Nations teaching and international questions. The Institute of Intellectual Co-operation was asked to consider the publication of a selection of translations, into one or more of the worldwide languages, of representative classical works from the literatures of the various regional languages.

The Assembly again expressed its interest in the publication of a collection of ethnographical and historical works on the *origins of American civilisation*, and decided to place on the agenda of the next Assembly the question of *broadcasting and peace*. The Assembly requested the Council to communicate to States Members and non-members, for the purpose of their signature, a declaration prepared by the Intellectual Co-operation Committee concerning the revision of history text-books.

The Assembly was favourably disposed to the establishment of closer relations between the Intellectual Co-operation Organisation and the International Council of Scientific Unions. It drew the attention of Governments to the General Conference of National Committees on Intellectual Co-operation to be held at Paris in 1937, in connection with the universal exhibition of civilisation. The proposal that the International Museums Office should study an international agreement for the regulation of art exhibitions was approved. The Institute of Intellectual Co-operation and the Rome Institute for the Unification of Private Law were asked to pursue their studies to promote the conclusion of a general agreement affording effective protection to intellectual works. The Assembly also congratulated the International Educational Cinematographic Institute on the completion of its "Cinematographic Encyclopædia" and on the recent creation of a centre for the study of television.

Budget of the League

The Assembly fixed its budget for 1936 at the figure of 27,879,201 Swiss francs, with an exceptional vote of 400,000 francs for the settlement of the Assyrians of Iraq. The total is thus 28,279,201 francs, and is 2,359,763 francs less than the budget for 1935.

M. Parra-Pérez was reappointed member and M. de Ottlik and M. de Modzelewski substitute members of the Supervisory Commission for a period of three years.

The Committee on the *Settlement of Contributions in Arrear*, which was appointed in 1934, has concluded agreements with ten States for the payment of their arrears. In ratifying these agreements, the Assembly declared that they would not be valid unless the States concerned paid their current contribution as well as the instalment due under the agreements concluded by them.

It was decided that, for 1936, the scale of allocation of expenses should be the same as for 1935, but that the Allocation Committee would again consider the whole problem and submit to the Assembly at its next session a revised scale capable of adoption as a satisfactory settlement of the question.

Elections to the Permanent Court of International Justice

The Assembly and the Council in September elected M. Nagaoka to fill the vacancy in the Court occasioned by the death of M. Adatci.

Two other vacancies occurred in the Court too late for action by this Assembly; one by the death of M. Schücking (German), and the other by the resignation on September 26th of Judge Kellogg (American).

The Council decided, upon a recommendation of the representative of Italy, not to convene a special session of the Assembly to fill these two vacancies. It instructed the Secretary-General, however, to take steps as soon as possible to invite nominations from the national groups in the Permanent Court of Arbitration, and decided that the election of the judges so nominated should be included in the agenda of the first session of the Assembly which takes place after the end of the period of three months which must elapse between the issue of the invitations to the national groups and the date of the election. By this means it will be possible to fill the vacancies before next September if in the interval a session of the Assembly takes place at a date which satisfies the requirements of the Court's Statute regarding the nomination of candidates.

Empire Exhibition : South Africa, 1936

Unparalleled preparations are being made throughout South Africa for the Empire Exhibition, which is to take place in 1936, at Johannesburg, to-day considered to be the most prosperous and probably also the fastest-growing city in the world, on account of the Gold Boom, which has raised the annual output of its mines from £50,000,000 to £80,000,000.

Negotiations for the forthcoming display go back as far as 1928, and for a year the preliminaries have been under way. Such is the scale on which the Exhibition,—described by high authorities as “The Biggest Thing since Wembley,”—has been planned, that although the gates will not open till September, 1936, a large staff, occupying three buildings, is already in occupation, and a force of black labourers, increasing daily, is engaged on the first earthworks.

The general management is now in the hands of Mr. B. M. Bellasis, the well-known specialist on this subject, from the Federation of British Industries.

Over a hundred acres of ground belonging to the Witwaterstrand Agricultural Society and previously used by it for its annual Easter Show, have been reserved for the Empire Exhibition gardens. At least thirteen acres will be under roof.

Publicity on a world-wide scale is being organized in collaboration with the South African Government Railways.

The World Around

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"Medical students need a great deal of training before they can write passable prescription," mentions a doctor. We understand that some of their earlier efforts are hopelessly legible—*Punch (London)*.

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If the punishment were made to fit the crime all warlike dictators would be placed in the front trenches and kept there—*Detroit Free Press*.

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Italy's dictator longs to ape the Caesars, but he may only duplicate the fall of the Roman Empire—*Indianapolis Star*.

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A chemical to burn the feet of the shoeless Ethiopian may be tried by Italy. Tying knots in the invaders spaghetti would be a frightful reprisal—*Detroit News*.

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Evidently the Emperor of Ethiopia does not get around much. All our best governments now consider it a social error to mention the Kellogg Pact—*New Yorker*.

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Ethiopia declines Il Duce's thoughtful offer to instil culture in the country. If it means Verdi on the piano-accordion we can understand—*Atlanta Constitution*.

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About every four years there arises in this country a group of people who maintain that the party elected four years ago has carried out some of the promises it made—*Boston Evening Transcript*.

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If the public wants to know just where all the public money has gone that has been spent in the past two years, what a fine chance the mystery-story writers are going to have—*Stillwater Gazette*.

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Hitler tells his people that Germany did not lose the War. If it can be proved, it makes Germany positively unique among the participants—*Detroit News*.

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The last book written by Lawrence of Arabia, entitled "The Mint," is priced at 500,000 dollars a copy. At that price no title could be more appropriate—*Ohio State Journal*.

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China, having built a national textile mill, orders the girls to wear more clothes. It's the old-fashioned new deal, girls, in a kimono—*Richmond Times-Dispatch*.

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Abstract

HUMAN RESOURCES AND CIVILISATION

The far-flung eastern hemisphere covered with palms and pines opens up new vistas for varied human resources. "We are learning to conserve the national resources of our world. But what of humanity's more refined, yet equally tangible and potentially vaster resources lying in heredity and heritage?" In these words Mr. E. S. Craighill Handy introduces in the pages of the *Pacific Affairs* his survey of the Pacific and Asiatic regions from the standpoint of an ethnologist. Our author observes:—

The eastern hemisphere is the region of the world endowed with the most varied human resources. Here have dwelt for thousands of years simple sea-faring folk, shore-dwellers and land-tillers, traders and artists, aristocracies and hierarchies, tribes and nations, commercial and religious empires created by peoples in whose veins flow the bloods of Negroid and Caucasoid, of Malayoid and Mongoloid races, and discipline of whose lives and minds have been subjected for centuries to the stimulation indigenous and of Indian and Chinese and occidental civilizations.

Throughout this hemisphere there exist innumerable coastal and river populations adapted since time immemorial to marine life along the shores and waterways of eastern and southern Asia and the vast island world of Malaysia and Oceania. As "Kanaka," "Lascar" and "Chinaboy" deckhands, stokers and cabin-boys, a few of them have made possible the expansion of occidental commerce where white sailors and "hands" have been inadaptable. Much of the service on foreign ships has been of the nature of crude labour; but to a very great degree it has also been a matter of taking advantage of highly skilled labor at low costs on the part of shrewd ship's captains and traders.

This was true in the recruiting of crews for whaling vessels in the Polynesian islands in the nineteenth century.

The Japanese have demonstrated clearly that modern scientific ship-building and navigation is no prerogative of occidental peoples. In the educational schemes developed by Westerners in New Zealand and the Polynesian Islands, in the Philippines and Dutch East Indies; in China, Indo-China and India, what place has been given to vocational training of youths of sea-faring stock for careers as sailors and marine mechanics, deck officers and engineers? There has been practically none.

It is therefore pertinent to ask whether China, in its efforts to regain its river and coastal traffic, and in the hope of developing a navy and deep-sea merchant marine, will found naval schools patterned on Western models and open to scions of wealthy and politically influential families, or will seek means of selecting the most able and gifted from among its marine folk, and training and utilising them in such a way as to create a truly Chinese marine, known the world over as the seamen and traders of

T'ang were known throughout "the Four Seas." Do Hindu and Philippine Nationalists, in visualizing their need of reviving in the near future the naval activities, both military and commercial, in which their coastal populations have a long and distinguished tradition, think concretely in terms of systematically training the youth of their sea-faring classes to build and man the ships that they already imagine plying the seven seas? Presumably, what Japan has done, the independent Philippines will seek to do, and China and India with their teeming coastal and river populations and heritage of sea-faring tradition, will certainly in the course of time achieve on a vast scale.

Japan has made a beginning in systematically conserving its fisheries, and its fishing population and industry operate in a planned and efficient manner. Fishery conservation is well under way in the Philippines, Dutch East Indies, Indo-China and India under Western scientific planning. China will certainly in due time conserve and develop its fisheries to the utmost.

In the eastern hemisphere also lie the areas of the most intensive cultivation of the soil from very early times by agricultural folk, who, for industry and ability to raise maximum crops in given localities and soils, have had no equals except perhaps in the grain cultivators of the Nile and Euphrates valleys, or the Inca potato-planting mountaineers in Peru. Throughout the rice-growing region of southern Asia and Malaysia—in the river valleys of the mainland and up the terraced mountainsides of Ceylon, Java, Luzon and Japan—there dwell planters unnumbered, born of countless generations who have known intimately the same soils, climate and crops.

Just as the eastern hemisphere is a region of vast human resources in sea-faring, fishing and agriculture, it is likewise rich in diverse cultural heritages and aptitudes, among peoples of various racial strains, with customs deriving from autochthonous cultures, and from Chinese, Indian, Arabian and European civilizations. The higher civilizations have been acting upon the peoples of the East since Greece conquered Northwest India and Rome sent its commercial embassies to South India and Indo-China, since Buddhist and Brahmin missionaries and traders overran Malaysia, Indo-China and China, and from the time of establishing of Arab and Chinese trading posts both along the South Asiatic and Malaysian coasts and on the overland routes. These processes continued through the days of the early Portuguese and later the French, Dutch and British treaty ports, down to our own day of universal commercial penetration of all places by the product of all industrial nations. That anything of indigeneous cultures still exists seems somewhat surprising; and the fact that such cultures not only persist but still resist the inroads of foreign influence, serves to prove that heritage and environment are in the end dominant controlling factors in human life.

Now the peoples of the eastern hemisphere have had the advantages (and the disadvantages) of the greater part of what the more advanced cultures of East and West have to offer.

Thus the world has adopted felt from Central Asia; paper and printing, silk, porcelain, tea and opium from China; sugar and weaving techniques from India; maize, potatoes, tobacco and chincona from aboriginal America; coffee, dates and figs, mathematics and astronomy from the Near East. But far more has been neglected than has been used; and at this time, when the conveniences and habits of Europe and America are tending to standardize the ways of living of all peoples, much that is valuable is rapidly vanishing.

Consider medicine, for example. Modern science has incorporated in its pharmacopoeia many valuable drugs employed by various peoples; chincona from Peru, opium from India, digitalin from England, ephedrin from China. Medical science, and in particular the great commercial drugs industry, has long been on the alert to discover valuable new raw drugs. The traditional pharmacopoeia of India and China are being systematically analyzed by government agencies and endowed institutions. But we have scarcely touched the hundreds of other highly developed systems of healing including pharmacopoeia utilizing the indigenous flora of many regions. And pharmaceutics, though it is the first aspect of an indigenous system of therapeutics to be subjected to study and the first to yield up valuable contributions to medical science, is only one phase of these non-European systems that is worth studying.

It has recently been discovered, for example, that native Hawaiians have known and employed certain means of inducing the discharge of the placenta after childbirth by means of external pressure which approximate to the method adopted in European obstetrics only since its discovery by the French surgeon Credè in 1858.

It is startling to realize that during 76 years following the visit of the first European surgeon to Hawaii (with Captain Cook in 1778) who might have learned something of native practice Hawaiians were employing a similar procedure, while European obstetricians were still ignorant of its possibilities. How many similarly valuable practices, belonging to native empirical systems, may there be yet to be discovered? Unquestionably medical science still has a great deal to learn both from the old systems of oriental civilizations and from customs of folk like the Polynesians who live intimately with nature. Much has already been learned, and in India, China and the Dutch East Indies there are beginnings of organized research into the indigenous systems of therapeutics. But this research, to be comprehensive, should be systematic and co-ordinated.

That there exist throughout the region of the world under discussion innumerable arts and crafts, industries, social institutions and traditional *mores* worthy of being perpetuated and adapted to modern uses is obvious to anyone who knows South and East Asia and the Pacific. This applies equally to tribes in the Philippines and New Guinea and Oceania, and to distinctive ethnic areas within India and China.

Not only skill and aesthetic refinement belong to these people, but also in large measure their by-products, inventiveness and creativeness. This is evidenced in innumerable ways, as in the musical and artistic talent of Polynesians and Malaysians, the organizing and political genius of Chinese and the scientific and literary ability of the Hindus.

Indian Sanskrit scholars wrote the *shastras* or treatises defining the principles governing society and state, art and craft in classical India. A comparable body of literature relating to classical culture exists in China. In Japan, Malaysia and Indo-China, guilds of craftsmen and artists preserve in vernacular written texts and orally, historical and technical treatises relating to their professions. What might be hoped for to-day would be technological manuals and text-books recording in detail the arts, crafts, industries and social institutions of all the advanced cultures of the Orient and the Pacific.

Education will make of the sons of Polynesian fishermen not road hands and clerks, but seamen and modern fishers. It will make of Chinese peasants' children, modern farmers loving their land and country life. Malaysian craftsmen and artists will be trained as skilled workers in old and new materials and media. Sons and daughters of Hindu and Chinese

scholars will become not government clerks and traders, but teachers, there by "walking in the ways of their fathers" and using their heritage of brains for the good of their country. And as for the sons and daughters of feudal lords, they may be offered dignified service in administration and the judiciary, while the children of their dependents may be trained as clerks and aides and constables.

ITALY'S CASE AGAINST ETHIOPIA

The following article is a statement by a representative Italian of his country's case against Ethiopia. The author, Signor, Roberts Forges-Damnzati, a member of the Senate, is editor of the *Tribuna* of Rome and one of Italy's foremost political writers. The article is most passionately composed and presents before us the other side of the picture with which we are less familiar. In the face of the wide-evoked sympathy for the oppressed coloured race of Africa, the excerpts reproduced below from *Current History* will, we hope, be read by our readers with profound interest:

The conflict between Italy and Ethiopia is today represented by those who call themselves pacifists and champions of the League of Nations as a violent and arbitrary improvisation of Fascist Italy. This is an error. It is, in fact, an interested and deliberate distortion of the truth.

First of all a fact that also fixes a date. Even before the unification of Italy, the Kingdom of Sardinia, in order to assure itself of a base of operations outside the Mediterranean considered the possibility of establishing permanent relations along the Red Sea. The first Italian to land at Massawa was the Genoese, Giuseppe Sapeto, who went there in 1838, returned in 1851 and explored the regions of the interior with the sentiment of an Italian and the faith of a Catholic missionary. In 1869, through the efforts of Sapeto, the promontory dominating the Bay of Assab was purchased on behalf of the Rubattino Shipping Company with the consent of the government. In 1882 the purchased territory became the property of the State and therefore politically Italian.

From that moment dates the true beginning of Italian penetration, which has been accompanied by the work of explorers and missionaries. Many of them lost their lives in the various regions of Ethiopia, either at the hands of the natives or as a result of the hardships and privations they suffered. It is thus exactly fifty-three years since Italy first set foot on the Red Sea coast, participating in the Europeanization of the African Continent and obeying a legitimate law of expansion—the same law that has been obeyed and is still obeyed by other States and above all by England, who has conquered such a large part of Africa. One may not, therefore, speak of improvisation.

In these fifty-three years the relations of Italy with the Ethiopian chiefs have had a long and often bloody history which has abundantly proved that Ethiopia, through the fault either of its central government or of its local chieftains, has uninterruptedly refused to co-operate with Italy.

Seven years after the assertion of Italian political sovereignty along the Red Sea, a treaty of co-operation was concluded. It resulted from lengthy negotiations with Menelik, the chieftain who, after a fierce internal struggle, had succeeded in asserting his predominance over the other "Ras." This treaty officially recognized Italy's position, for it entrusted to Italy the diplomatic representation of Ethiopia in its relation with all other States. Menelik, who owed his position and power largely to Italian aid and had concluded the Treaty of Uccialli in 1889 whereby he recognized the protective collaboration of Italy, soon began to rebel against this legitimate and just subordination.

It would be too long to go here in detail into the successive phases of this hostile resistance, which followed Menelik's supplications for friendship and help when he was still struggling for the throne. What it is important to emphasize is that the military operations that preceded and followed the conclusion of the Treaty of Uccialli were hard and bloody and that Italy sacrificed in them the lives of her soldiers, who fell in thousands where the pioneers had fallen singly. The battle of Adowa in March, 1896—an ill-fated battle in which 15,000 Italians fought valiantly against 100,000 Ethiopians—was the principal episode of the period that came to an end with the present configuration of the territory of Eritrea.

The second Italian colony, Somaliland, on the Indian Ocean, also had its origins over fifty years ago—in 1883. There also pioneers and soldiers in great numbers sacrificed their lives to enlarge it, to develop it, to give it the greatest possibilities of work and production, which presuppose order and tranquillity.

Eritrea, which has an area of 45,500 square miles and a population of 622,000 inhabitants, and Italian Somaliland, with an area of 190,000 square miles and a population of 983,000 inhabitants, both have very long common frontiers with Ethiopia, which have not been precisely delimited on the ground. It is necessary, therefore, that the relations with Ethiopia be those of good neighbourliness.

When Fascist Italy had to consider the situation of her two East African colonies, at the time when she was proceeding to organize her two Libyan colonies in Mediterranean Africa on a stable and final footing, Mussolini remained faithful to his intention of working in close and cordial co-operation with Ethiopia. When the present Negus Haile Selassie was only the Regent Ras Tafari and needed the good-will of his neighbours to impose his authority on the other chieftains—he had dispossessed and imprisoned Lij Yasu, who had been designated as heir to the throne by Menelik—Fascist Italy, in 1924, welcomed him with favor. There is no doubt that Italy's sympathetic attitude helped the Negus to attain his ends, as it had years before helped Menelik. When the Regent Ras Tafari became the Negus Haile Selassie, an Italian mission headed by the Duke of the Abruzzi was present at his coronation. And in 1928 a treaty of friendship and collaboration was concluded between Italy and Ethiopia, which the new sovereign declared he wished to modernize.

Ethiopia has no outlet to the sea, and a single railroad links its capital, Addis Ababa, with Jibuti, the port of the small possession of French Somaliland. The coastline of Eritrea and Italian Somaliland is in Italian hands and between the two there are only the short coastline of French Somaliland and the longer one of British Somaliland. Ethiopian nationalism has made its principal aim to conquer an outlet

to the sea through one of the Italian colonies and made a start toward realizing this plan by exerting all its pressure on Italian Somaliland.

From all the foregoing it may be concluded :

1. Italian penetration in East Africa has over half a century of political, military and commercial history. It is therefore not at all improvised but represent a vast, essential problem, the solution of which cannot be further postponed.

2. Italy in 1889, as in 1928 by Mussolini's initiative, attempted to carry out a policy with Ethiopia of good neighbourliness and of direct co-operation, from which Ethiopia would have derived very great benefits.

3. Ethiopia, on the contrary, has proved and is proving by a multitude of undeniable facts that she wishes to pursue and develop a policy of open antagonism to Italy. This policy culminated in the episode of Walwal, which is not an isolated event, but can be considered as the alarm signal that revealed a situation fundamentally hostile to the two Italian colonies in East Africa.

It has been said that Ethiopia is an independent State, worthy of living on as the last surviving native State in the whole of Africa. This statement is false and wilfully misleading. Ethiopia is not a State, but the negation of a State, because it is a feudal, slave-trafficking and slave-owning composition, possessing not even the slightest element that constitutes a State.

Ethiopia therefore remains entirely true to African type, which is an inferior type, and cannot lay claim to an ancient, even if now no longer existing, civilization, such as that of which Egypt boasts.

Ethiopia was, nevertheless, admitted to the League of Nations. She was admitted on condition that she would reach a certain level as a State and abolish slavery. These conditions have not been fulfilled, and they cannot be fulfilled.

Italy, a country of agriculturists and seafarers, a mountainous and maritime country, is bathed by three seas. But these three seas are comprised in the Mediterranean, the gates of which are controlled by England. Italy is in a different position from France and Spain, for she has no coast opening on the ocean ; she does not breathe the sea through two perfectly independent lungs, like the Atlantic and the Mediterranean. She therefore urgently requires land on the great routes of world communication.

To obtain what she needs, Italy does not covet the possessions of others ; she merely asks that the others shall not act in such a way as to make her understand that she is to be kept a prisoner in the Mediterranean for ever. Italy asks only to be allowed to breathe in the world.

News and Views

Assam Schools and Bengali Language

A public meeting of the bona-fide inhabitants and domiciled people and settlers of Goalpara district was held on October 24 in the Dhubri Municipal Hall under the presidency of Rai Bahadur Biraj Mohan Dutt of Dhubri.

The meeting entered an emphatic protest against the repeated attempts by a section of the Assamese public through the press and the platform excluding the Bengali language as one of the mediums of instruction in the Assam Valley schools.

University of Rangoon Convocation

A Press communique says:—

His Excellency the Chancellor has been pleased to direct that a Convocation of the University of Rangoon for the conferment of Degrees, Diplomas and Certificates shall be held on Thursday, the 5th December, 1935, at 4 p.m.

Aga Khan Elected Pro-Chancellor

At a special meeting of the Aligarh University Court held recently His Highness the Aga Khan was unanimously elected Pro-Chancellor.

Council of Agricultural Research

It is understood that the annual meeting of the advisory board of the Imperial Council of Agricultural Research will be held from February 10 to 15.

The Veterinary Research Workers Conference meets from February 15 to 17.

Primary Education in Bombay

Seventy-five thousand pupils are expected to receive primary education during 1936-37, according to the report prepared by the Schools Committee of the Bombay Municipal Corporation and therefore the Committee has asked the Corporation to give it a grant of Rs. 32 lakhs, which the Municipal Commissioner has endorsed. Seventy-one thousand pupils are receiving primary education during the current year.

Central Advisory Board of Education

It is understood that Sir T. B. Sapru, Sir Akbar Hydari, the Bishop of Lahore, Dr. A. H. Mackenzie, Vice-Chancellor of the Osmania University, Rajkumari Amrit Kaur and Lady Grigg will be members of the Central Advisory Board of Education, nominated by the Government of India. The inaugural meeting of the Board will probably be held in the middle of December.

Mr. C. Y. Chintamani's Lectures at Andhra University

The Associated Press reports that Mr. C. Y. Chintamani, Chief Editor of the "Leader" will very shortly deliver the Sir Alladi Krishnaswami Iyer Endowment lectures of the Andhra University. The subject of the lectures will be the "Evolution of Ideas and Institutions in India since the Great Indian Mutiny."

India's First Public School

"It is not the desire of the Indian Public Schools Society that the Doon School should descend like a purseproud parvenu upon the educational system of India. Parvenus never take root, but remain an unpleasant and unnatural excrescence. It is the desire of the Society that the Doon School shall prove its worth and take an acknowledged and natural, unique and honourable place in the country's educational system."

With these words the Viceroy opened Indian's first public school amidst an imposing ceremony and in the presence of about 700 persons, including distinguished patrons, visitors and parents of boys.

Among the distinguished visitors were Sir Muhammad Zafrullah Khan, Sir G. S. Bajpai, Pandit Madan Mohan Malaviya, officers of the Central Public Works Department and officers of the Indian Military Academy and the Gurkha Regiment.

After the performance of the ceremony and inspection of the school His Excellency talked to the boys.

Italian Scholarship not awarded to Indians

We understand the Italian Fascist National Federation against Tuberculosis placed six scholarships at the disposal of the International Union against Tuberculosis, Paris, at the "Carle Fortanini" Institute in Rome for the session November 15th, 1935, to July, 1936. These scholarships are intended for the foreign medical practitioners who are already familiar with tuberculosis problems and who wish to improve their knowledge of this branch of medicine. The Union Secretariat asked all the 43 Governments and organisations which are its members to recommend suitable candidates from their respective countries.

The King George Thanksgiving (Anti-Tuberculosis) Fund which is a member of the Union recommended Dr. S. N. Mazumdar (Calcutta) and Dr. Nanda Lal Mukerjee (Patna) from India for the award of these scholarships. An intimation has been received from the Union Secretariat that guided by a sense of international equity precedence has been given to the candidates of those countries which have not so far benefited by these scholarships. In view of the fact that India has already been awarded two scholarships during the past two years, these scholarships this year have been awarded to candidates of Canada, Denmark, Spain, Latvia, Portugal and Czechoslovakia.

Indo-German Cultural Co-operation

Professor Meghnad Saha was appointed Corresponding Member of the "Deutsche Akademie" by the Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Saha pointed out that the Deutsche Akademie will express by this election its gratefulness and admiration for Prof. Saha's great scientific achievements which are of importance not only to India but also to Germany.

The pioneer for Indo-German cultural co-operation, Dr. Taraknath Das, celebrated in June his 50th birthday. India Institute of the Deutsche Akademie decided on this occasion to name in future one of its annual scholarships "Mary K. Das and Taraknath Das Scholarship" in honour of Dr. Taraknath Das's merits for the promotion of cultural relations between Germany and India. The conditions for the award of this scholarship will be published in the Indian papers in the near future along with the announcement of the scholarships of India Institute of the Deutsche Akademie for 1936 to 1937.

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The Deutsche Akademie recently arranged lectures by Dr. Sudhir Sen (B.A., Cal., B.Sc.Econ. Lond.) on Indian Economics in certain German cities. So spoke Dr. Sudhir Sen in the Chamber of Commerce, Stuttgart, on "Indian Economic Problems" and in Dresden under the auspices of the "Mitteleuropa Institut" and the Chamber of Commerce on "The Fight for the Indian Market." Dr. Sudhir Sen, one of the former scholarship-holders of the Deutsche Akademie, has already published numerous articles in some of the best German papers on Indian Economics; simultaneously he has been preparing a comprehensive book in German on modern India on the request of Verlag Korn Breslau.

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The scholarships of the following Indian students were continued for another term:

V. G. Menon, Technical University of Munich
 A. K. Mitra, University of Munich
 B. K. Kar, University of Leipzig
 K. P. Mukhopadhyay, University of Heidelberg
 N. I. Khan, University of Bonn
 P. Narayanamurthy, Technical University of Danzig
 A. K. Ghose, Technical University of Dresden.

Lord Eustace Percy on the School-leaving Age

Lord Eustace Percy, speaking last week at Chesterfield, where the school-leaving age has been raised, said: The great danger which the rising generation ran was not so much lack of work when boys and girls left school as loss of work at a later age, especially when they entered man's estate and began to earn adult wages. School-leaving age policy should be planned, so far as possible, to ensure that when a pupil left school he should enter employment that would give him a reasonably sure prospect of permanent work throughout manhood.

Lord Eustace, who was opening an exhibition of modern Geographical teaching, said that education had been changed so much, and so many new subjects had been introduced which made greater calls on children's brain nerves and capacity, that the work of bringing all the new teaching together had become more and more necessary.

School of Dramatic Production

A New Year Vacation School of Dramatic Production, organised by the Little Theatre, Citizen House, Bath, will be held at the Everyman Theatre, Hampstead, in two alternative sessions (each complete in itself),

viz., from December 28th to January 5th, and from January 3rd to January 12th, 1936. These courses include a practical and individual training in every branch of play-production and stage technique. Acting parts are guaranteed to every member, if desired, and public performances are given at the close of the course.

The fee for the course is three guineas, and application for membership should be made to the Hon. Secretary, Little Theatre, Citizen House, Bath.

Lord Halifax's Speech at World Federation of Education Associations

The World Education Congress was opened recently with a series of meetings in different parts of Oxford, some of the subjects discussed being Visual Education, Pre-School and Kindergarten, the Health of School-children, the Entrance to Secondary Schools, and Training of Teachers. School Broadcasting was an additional subject.

In the Sheldonian Theatre a crowded audience listened to eloquent speeches at the first General Meeting.

Lord Halifax, in welcoming the delegates, said: It is my privilege to-night to welcome to the University of Oxford delegates from all over the world to the Conferences of the World Federation of Education Associations and its allied bodies. The privilege—for indeed I regard it as such—falls to me primarily as Chancellor of the University; but I cannot forget that until two months ago—at the time when I accepted this invitation—I was also President of the Board of Education, and, as such, I was able fully to realise the efforts which have been made to prepare for these Conferences and the results which may be expected from them.

It seems—if I may say so—peculiarly appropriate that your choice has fallen on this University. Oxford—we are told—was originally founded at the end of the 14th century by a migration of students from the sister University of Paris; and throughout the centuries its doors have been constantly open to searchers after knowledge and truth from all parts. And in these later days it has opened its doors still wider to receive students of different races, culture and religion, and has drawn many of its best and most loyal sons through the benefactions of Cecil Rhodes.

It is therefore in the natural fitness of things that Oxford should be glad to receive a gathering like this, and should feel proud that you should have chosen it as the home of your conferences.

But there is another reason why Oxford is specially suitable. For the influence of this University on English history has been exerted pre-eminently through ideas—ideas that lead to action, just as the trail of gunpowder leads to the discharge. It is indeed through ideas that Oxford has left its mark deep upon the national thought and character in the history of Church and State.

Here then is the second reason why your choice of Oxford is appropriate. For I take it that the object of conferences so widely representative, is to pool and exchange educational ideas and to draw inspiration from them.

As we look back over history we see that circumstances alter and conditions vary, while the currents of thought flow on—now smoothly, now in full spate—cutting for themselves, like rivers, new and unfamiliar courses. Our predecessors would indeed have felt themselves in strange company to-day. Yet, though the horizons are wider and the path, as to-day, is often rough and difficult, still the eternal quest after many-sided

truths remains the same—that quest, to which the mind and soul of man constantly turn—because, by its pursuit and the approach to it alone, can he solve the great riddle of his relation to the Universe.

And so those who seek truth through philosophy, art, science, the study of history and the thought of those who have preceded us; and those whose business it is to administer and those whose privilege it is to teach—all are comrades in arms in the great cause of fashioning human personality, which is true education.

In loyalty to this purpose, Oxford remains unchanging and unchanged ; and, in the name of the University, I hold it as a privilege to welcome a company gathered from all over the world, whose work, by moulding the moral and intellectual background of life in the different States here represented, must so powerfully affect civilisation.

The National Union of Teachers has deserved well of all who realise these values by organising the conferences ; and in particular we must all feel grateful for the work by Mr. Mander, whom this University of Oxford to-morrow will count among her sons.

And I trust that the conferences, on which you are now entering, will more than fulfil the hopes of those who passionately seek to build the foundations of a happier world, and who believe that Education—in its widest application—is the surest instrument for the achievement of their end.

Miscellany

FALLACY IN THE RELIGIOUS INTERPRETATION OF CULTURE

The historical data about Hindu positivism have been ignored by such one-sided indologists as Max Müller in works like *India What can it teach us ?* and *Chips from a German Workshop*. Besides, exponents of monistic "religious interpretation" among the sociologists like Max Weber in *Gesammelte Aufsätze zur Religionssoziologie* have propagated the traditional indology on a large scale. Hindu culture has been side-tracked into monistic interpretations coming as they do from indologists, sociologists, geographers, climatologists, ethnologists, regionalists, political philosophers and economists.

A specialization in the positivistic, secular, humanistic, scientific, rationalistic, and energistic data or factors of Hindu Culture is therefore a desideratum. But it should not be misunderstood as emphasizing or accentuating them to the exclusion of the idealistic, spiritual, religious and allied facts and ideas. It is not as an illustration of the monistic "historical materialism" or "economic interpretation" that has taken a final shape at the hands of Karl Marx and Achille Loria that the positivistic interpretations of Hindu culture ought to be listed.

Dualism or rather pluralism is, on the contrary, the key to the appropriate methodology in the interpretation of world-forces.¹

The position of Pareto in his *Trattato di Sociologia Generalé* in this regard is acceptable. In his judgment historical materialism marked a noteworthy scientific progress in so far as it placed in clear light the contingent character of certain phenomena, namely, the moral and the religious, to which absolute character was ascribed, and is still ascribed, by many. Further, it has, says he, certainly a part of truth because it asserts the interdependence of economic and all other social phenomena. But the error lies in changing this interdependence into a relation of cause and effect.

Equally acceptable is another Paretian viewpoint to the effect that the "economic man," is no more the whole man than is the "religious man," the "ethical man," etc. Extra-economic actions cannot be ignored in the examination of the complete personality. In regard to scientific purposes, again, says Pareto, it is possible to be "analytical," But *la pratica è essenzialmente sintetica* (practice is essentially synthetic).

It is the synthetic view that one ought to stand for, and as one can claim, is the factual reality of Indian history and Hindu culture. Perhaps it is possible to connect the general scientific orientations of Hindu religious development with those of the German philosopher Fichte in his *Reden an die Deutsche Nation* (1808), Address VIII.

The Apostles and the early Christians, says Fichte, placed their faith in heaven in such an extraordinary manner as to be entirely indifferent to the things of life, the state, *irdisches Vaterland*, the earthly fatherland, and nation.

¹ Florence, 1916, Vol. I, p. 426, Vol. II, pp. 276-277; also *Manuel d'Economie Politique* (Paris, 1909), pp. 18-19.

R. Michels, *Corso di Sociologia Politica* (Milan, 1927), pp. 14-16, 25.

This attitude is appraised by Fichte as an unnatural condition, as something outside the rule of the world-process, indeed as a rare exception. It is further, says he, a very abnormal or perverse use (*verkehrter Gebrauch*) of religion, such as has been very often made in Christendom and other faiths, which, without reference to the existing circumstances, recommends this retreating from the interests of the state and the nation as real religious disposition (*Zurueckziehung von den Angelegenheiten des Staates und der Nation als wahre religiöse Gesinnung*).

In the regular order of things, however, earthly life itself is to be regarded really as life (*soll das irdische Leben selber wahrhaftig Leben sein*) in which one can feel happy, and which, naturally in expectation of something higher (*freilich in Erwartung auf eines höheren*) one can gratefully enjoy.

In Fichte's analysis although it is true that religion is the consolation of unjustly oppressed slaves it is still religious sense above all that people try to protect themselves against slavery and thus prevent religion from degenerating into a mere consolation of the prisoners. It fits the tyrant quite well, says Fichte, to preach religious resignation (*Den Tyrannen steht es wohl an religiöse Ergebung zu predigen*) and to direct to Heaven those whom he does not wish to accord any nook or corner on Earth (*und die denen er auf Erden kein Plaetzchen gestatten will an den Himmel zu verweisen*). In Fichte's words, we others should make it a point not to run after assimilating this concept of religion, and if we can we ought rather to prevent the conversion of the Earth into a Hell and thereby awaken a greater longing for Heaven.

Fichte considers the natural drive of man,—such as can only in a condition of real necessity be given up—to consist in discovering the Heaven on this Earth and the eternally enduring things in his earthly day's work, in planting the imperishable and the immortal even in the temporal, and in teaching in a manner that can be seen by the mortal eyes.

Hindu culture, as it has historically grown through the ages and in diverse regions of India as well as Greater India, bears testimony to this Fichtean *natuerliche Trieb des Menschen* (natural impulse or drive of man) and *regelmässige Ordnung der Dinge* (regular order of things). All the activities and ideas of the Hindus in regard to the *irdisches Vaterland* (earthly fatherland), the establishment of Heaven on Earth (*Himmel auf dieser Erde*) and the discovery of the eternal in the ephemeral or the transient are so many phases of Hindu positivism. (Sarkar, *The Positive Background of Hindu Sociology*, 2 vols., Allahabad, 1913-23.)

And in this position we can agree with Giorgio del Vecchio¹ whose analysis leaves no doubt about the supreme value of each and every element in the personality. In this examination the orientations derived from the self are as "real" as those from the "not-self." *Cotesta dualità resta insopprimibile come legge immanente del nostro essere* (This duality remains irreducible as the immanent law of our being). • The two terms, fundamental but antithetic, are equally (*egualmente*) legitimate and valid, says he. The entire reality is to be referred equally (*egualmente*) to both these principles. Each one dominates and embraces the other but does not definitely eliminate it, because in its turn it is dominated by and comprised in the other. Such idealism as is pragmatic enough to recognize the equal validity of diverse factors or elements in our *coscienza* (conscience)

¹ "Etica, Diritto e Stato" in *Rivista Internazionale di Filosofia del Diritto* (Rome, 1934).

and *azioni* (actions), as does not consider any single motive by itself to be sufficient for human life and refuses to recognise in this or that particular tendency the intimate essence or supreme law of human nature, can rescue the philosophical mind from the fallacy of a monistic "religious interpretation" of culture.

In this position we meet indeed Immanuel Kant in another way. This philosopher's attitude to the universe is epoch-making. As is well known, he postulated the thorough-going distinction between Nature and Man, or rather the complete independence of the sense world from the moral world, according to each a dignity and law of its own.¹ It is the Kantian dualism in a new guise that can render unto Religion the things that are Religion's and unto the other Forces the things that naturally belong to them.

BENOYKUMAR SARKAR

THE VARIABLES AND THE CONSTANTS IN SOCIAL PROGRESS

Meinecke in his *Idee der Staatsraeson* (p. 452) has come to the conclusion that during nearly two thousand years certain leading thinkers were expressing essentially the same ideas. "Cicero, Aquinas and Frederick the Great could have understood one another," says he, "because all three spoke the easily comprehensible language of natural law." The entire work is, besides, a testimony to the profound ideological reality that from Machiavelli to Treitschke European political philosophy has traded in two fundamental categories. One has reference to *Staatsraeson*, which we may call *shakti-yoga*, i.e., *Machtpolitik*, the doctrine of power or force and *danda* (punishment, sanction, etc.). The other points to *Sittlichkeit* (morality) *Rechtlichkeit* (law), corresponding to the Hindu doctrine of *dharmā*, i.e. law, justice, etc. It is the permutation and combination of these two eternal polarities, marked often by the emphasis on one to the exclusion of the other, that constitutes virtually the entire encyclopaedia of political philosophy as exhibited in this work. This is a very instructive and eminently acceptable generalization. We understand that changes in space and time do not after all engender any profound variations in the theories of the state, law, diplomacy, societal organization, etc.

The existence of social constants can be borne out in other fields, for instance, in the domain of law. The Italian jurist Giorgio del Vecchio² invites our attention to the fact that the organism of law became enriched through new inventions such as the printing press. New institutions were created by the press. But the preceding structure of law remained entire and no new laws were expressly formulated. Similarly in our times, says he, new branches of law have been created on account of numerous transformations of living conditions and modes of activity. But the main trunk remains substantially unchanged. The structure has been amplified and perfected but its fundamental unity is to be found intact.

This problem of "constants" in social progress can be referred to certain universal considerations. However undeniable and incontestable be the objective signs of amelioration or progress enjoyed by a society, the individual men and women cannot see or feel in them any grounds for feeling happy. It is this paradox of civilisation to which the Italian

¹ J. Dewey, *German Philosophy and Politics* (New York, 1915), pp. 20-30.

² "The Crisis of the Science of Law" in the *Tulane Law Review* (New Orleans, 1934), p. 331.

sociologist, Alfredo Niceforo, is led as a result of his investigations *sull' importanza dello studio della distribuzione dei caratteri mentali* (into the importance of studying the distribution of mental characters, Catania, 1913).

An explanation of the impossibility of feeling happy is found by Niceforo in the circumstance that two distinct elements are to be discovered in the social facts, one of which is superficial and variable and the other profound and invariable. The external part is variable. But the part which does not change is internal and is the fundamental element. These are the *résidus sociaux*, the social residues or *résidus constants*, the constant, permanent residues, and they remain always hidden under all apparent variations of forms. The ideas of equality, liberty, etc., the optimistic and humanitarian ideologies, the conceptions of altruism and so forth are considered by Niceforo to be the external and variable elements of social facts.¹ But they are misleading because it is under them that lies hidden the desire to dominate on the part of the minorities, i.e., of the most qualified or the fit. And this desire for domination constitutes the profound and secret motive of all action in social groups.

BENOYKUMAR SARKAR

¹ A. Niceforo, *Les Indices numériques de la Civilisation et du Progrès* (Paris, 1921), pp. 201-205.

Reviews and Notices of Books

N. Bishop Harman—Science and Religion. 1935. George Allen & Unwin Ltd. 5s. Pp. 169.

The book deals with the problems as to how a scientific man could also be a religious man and how about 'absolutes' doctors of science know nothing and thus there is room for a book on the relations of science and religion. The theologian's doctrine of 'absolutes' is purely a personal belief or a belief of his community or of his church.

Once I had occasion to question a revered hoary-headed man of science who had lived a spotless life and devoted his whole life to minute accurate experiments, about his attitude to his religion. He had said there are two compartments in the brain—one deals critically with accurate data that is science and the other is of blind faith. They do not confuse each other's operation. That is one attitude.

But one has scope for another attitude: "science deals with the material things of life and religion with the non-material things. There is no conflict between true science and true religion for the two are indissolubly linked otherwise the two have a common origin and whereas one ceases at a certain point the other carries on the search still further."

In the words of Hindu thinkers as it has been nicely said science observes things of "Iha," the life here, while religion reveals through its competent savants, the seers, prophets, incarnations, etc., observations about the 'parakāla' and thus religion may be called the science of the hereafter. Both complete the totality of the science of creation. It is because the two departments have grown independently of the other that there is apparent divergence but the time for both joining into one vast deeper quest for truth is fast approaching.

"Boyle's law of the diffusion of gases is not a force that regulates the movements or diffusion of gases but merely a statement of the fashion in which gases are known to diffuse." But this fashion again can again be better understood if one has better insight and introspection of causal chains in creation. For an adequate knowledge of gases, the supergaseous fifth substance known to Hindu Science as 'Vyomattva' when adequately mastered will afford much deeper clues as to its working. The day may come when the agelong wisdom of the Hindus perfectly mastering the modern techniques of western science would supplement all its findings by the help of 'tattvajñāna.' But the Hindu thinks this is not so yet as religious matters are more or less shrouded in sentimentality, mysticism and dogmatic faith. As science is essentially fluid religion also will be endorsed with practical and scientific interest by defining the object in view and prescribing and adopting practical measures for the attainment of that object. Then will disappear the conflict between the established and growing ideas which, to some minds held fast in the grip of former ideas, may seem catastrophic, between dogmatic religion and science.

P. MITRA

The Old Gang and the New Gang, by Wyndham Lewis, published by Desmond Harmsworth, 44, Great Russell Street, London. 3s. 6d. net.

Mr. Wyndham Lewis refers in his characteristic manner (combining directness of attack with a certain odd humour) to the cry, raised to a war-cry in many countries today, for youth to be given chances. The Old Gang has had its day, now for the New Gang to rise high and to carry on—only we must not forget that those who raise the cry are not disinterested altogether but are mainly guided by the spirit of exploitation, and after all it is a question as to which 'gang' should rule—the old may not claim a monopoly of intelligence as the young should not insist on a monopoly of energy. Britain with all her insularity is not free from the 'youth' stunt but the cry is to be heard there too.

Let us, however, ask the pertinent question: what about the generation between the old and young? Is it really missing? No, it has been to a large extent destroyed by the war; but we must look squarely to facts and ignore the histories—the false histories of books like "All Quiet on the Western Front," which delude people into shedding tears over unreal issues—and take courage in both hands to step in when our services are called for.—Sane and spirited advice, at least with reference to the attitude.

PRIYA RANJAN SEN

Kabir and the Bhagti Movement. Vol. I. Kabir—His Biography, by Mohan Singh, M.A., PH.D., D.LITT. D. C. 16mo. Pp. xviii + 103, Atmaram & Sons, Lahore, 1934. Price Rs. 2.

According to the preface of the author he has utilized in this work some fresh materials in the shape of MSS. '*To recreate and re-interpret Kabir along desirable lines of historical exactness and analytical and comparative scientific study*' (p. vi). This raised great expectation about the book but after going through it carefully we cannot say that the author's efforts have been quite successful. His collection of data is quite praiseworthy and will greatly help fellow-workers in the field, but the manner in which he has handled them does not reflect great credit on him. Want of sufficient linguistic equipment seems to have been a drawback with him. Here are a few specimens of his mistakes.

On p. 3 Dr. Mohan Singh mistakes *Bhaujal* for Skt. *bhayajala* and explains the former as 'the ocean of fear.' *Bhaujal* is equivalent to Skt. *bhavajala*. On p. 30 he discovers *das* (= Skt. *dāsa*) in the Asokan expression *piyadasi*. On Pp. 31-32 the author explains 'Loi' (the name of Kabir's wife) as a part of the Skt. compound *trilokī* (wrongly spelt as *tlōkī*). This is quite indefensible. On p. 55 he explains Sakat (= *śākta*), as the follower of Shiva, and *Dharam Rae* (= Skt. *Dharma-Raja*) as 'Heaven's Accountant.'

The translation of *Varnatmik* (= Skt. *varṇātma*) as 'qualificative' and *Dhunatmik* (= Skt. *dhvanyātma*) as 'unlettered' are also wrong and misleading (see p. 17).

It goes without saying that such mistakes have greatly reduced the value of the author's work and anyone not well-versed in Skt. and Pkt. is sure to be misled by them. But Dr. Mohan Singh seems to have been quite unaware that he could commit such bad mistakes and this is the reason why he could not show any charity to Babu Shyam Sundar Das of

the *Nagari Pracharini Sabha*. About the Babu Sahib Dr. Mohan Singh writes, "*Several statements of the learned Pandit are simply ridiculous and excite our pity and laughter*" (p. 44). This statement by Dr. Singh has pained us very much. The service of Babu Shyam Sundar Das for the Hindi literature is well known and his age and scholarship both command universal respect. It may be that we may occasionally have reasons to disagree with him but that should be no ground for showing him disrespect. We can surely expect better manners from an educated gentleman like Dr. Mohan Singh, who is a teacher in the Punjab Oriental College. If he has taken up the life and works of Kabir as his subject of study he may also try to practise humility like this great saint and mystic of Medieval India.

MANOMOHAN GHOSH

Readers' Forum

[Our readers' guide to good books, reproduced from the writings of various authorities.]

Before the Great Silence, by Maurice Maeterlinck, translated by Bernard Miall. G. Allen and Unwin Ltd. Cr. 8vo. 6s.

Lovers of the Belgian poet and naturalist will hope that the title—*Before the Great Silence*—is not intended to be prophetic. The title is, in fact, ambiguous ; but it probably refers to the contents of the volume, which contains the poet's meditations when confronted by the great enigma—the silence of the interrogated Cosmos. There is no "Great Secret" ; only the "Great Silence." Here M. Maeterlinck's readers will find his final conjectures—for he offers no dogmatic solutions—regarding the mysteries of life and death, the nature of God, or the god of Nature, and the conceivable modes of human immortality—psychological, biological, conditioned, or absolute. Readers of *The Great Silence* will not need to be told that M. Maeterlinck is, in his own fashion, a stoic and a pessimist ; yet the pessimist admits that a sudden flash of light may transform all our problems, and make nonsense of our most learned explanations. The book, which is written in more or less independent paragraphs, many of which have the lapidary force of epigrams, is one that no lover of M. Maeterlinck's prose can afford to miss.

Neoplatonism of the Italian Renaissance, by Nesca A. Robb, M.A., D. PHIL. (Oxon.). G. Allen Unwin Ltd. Demy 8vo. 12s. 6d.

After presenting a short history and analysis of that peculiar Florentine neoplatonism which had so great an influence not only in Renaissance Italy but also in England and France, the author discusses some of its chief aesthetic manifestations. She lays emphasis on the humanistic aspects of Florentine thought and she shows the relation of its ideals to the figurative arts, the fullest expression of the Renaissance spirit. She also gives us a most delightful account of the writers of the Medici circle.

The Clown and His Daughter, by Halidé Edib. G. Allen Unwin Ltd. Cr. 8vo. 7s. 6d.

This is the story of a back street in old Istambul, but characters from higher classes, even from that of the Sultan's household, creep in. The outstanding figures are a clown, his daughter, who is both a grocer and a Koran-chanter, a dwarf, an old priest, hooligans, and other street characters. Though written in the *décor* of past days, the personalities of the novel are as alive and as familiar as anyone might meet any day in or out of Turkey.

Like Joseph Conrad, the author has presented English literature with strange figures and strange circumstances, a glimpse into alien mentalities and the unexaggerated reconstruction of alien atmospheres. The writing is always vital and there are scenes which will remain irrevocably in the memory—mosque scenes, scenes of banishment and cruelty, scenes of quiet innocuous happiness.

The Chinese People: Their Past, Present and Future, by Lieou.-Commander A. S. Elwell-Sutton, with a Foreword by Professor J. Percy Bruce, London. Ivor Nicholson and Watson, Ltd. 1934. Pp. 264. 4s. 6d.

This volume of *The University Extension Library* is another effort to condense the history of China for those who lack time or inclination for longer works and more specialized studies. The history and culture of pre-nineteenth-century China are compressed into about one hundred pages. The remaining three-fifths of the space is devoted almost entirely to domestic and international political events of the past hundred years. Brief bibliographies of pertinent works, most of them in English, preface the book as a whole and succeed each major division. Few interpretations beyond those commonly known are attempted. The literary style is undistinguished.

It must be said, then, that of the many brief books attempting to cover the course of Chinese history this is by no means the best.

K. S. LATOURETTE

To the North ! The Story of Arctic Exploration from Earliest Times to the Present, by Jeannette Mirsky. New York: The Viking Press. 1934. Pp. xix+386. \$3.75.

The author has set herself the goal of giving an historical survey of the most important Arctic explorations from the earliest times to the present. She does not deal badly with her task as far as concerns the pre-war period, for which there is already a series of similar compilations which have obviously served her as source material. The chapter on ancient whaling is good, but unfortunately the establishment of Russian industries on Spitzbergen is wrongly attributed in it to Peter I, and completely incorrect data are given on the appearance of the Russians in this archipelago. It is gratifying to the reader to find a full list of the searching parties which went out after the Franklin Expedition. A separate chapter is devoted to the Great Northern Expedition, and this also distinguishes Miss Mirsky's book, to its advantage, from many similar surveys written by non-Russians.

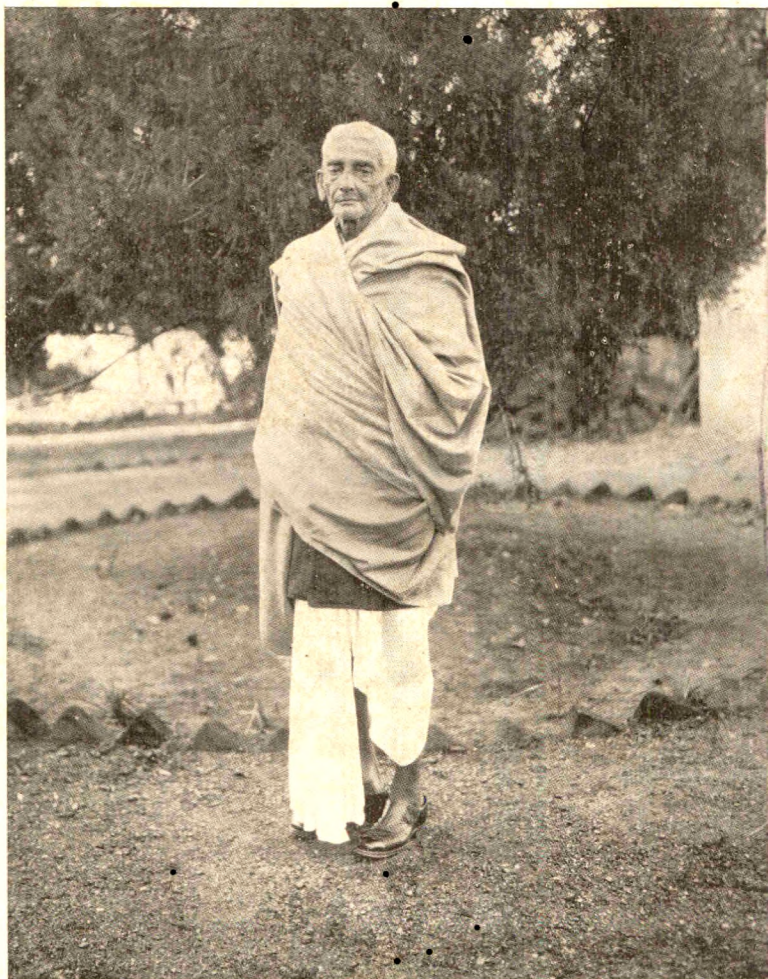
The Real Abyssinia, by Colonel C. F. Rey. Seeley Service. 10s. 6d.

Colonel Rey has a great advantage over other writers on Abyssinia. Although his book was presumably written *ad hoc*, his knowledge of the country is the fruit of ten years' sojourn during a period when no distorting passions were at work. This fact also has its disadvantages. Except for an account of a journey through Gudru and Gojjam across the Blue Nile, much of "The Real Abyssinia" may be found in *The Country of the Blue Nile* by the same author. Colonel Rey's judgment is not likely to escape criticism on all points. It is not really true to say that the British "were withdrawing from all connexion with the country between 1880 and 1890." Great Britain acquired Zeila and Berbera between those dates, and lent at least moral support to the Italian occupation of Massawa and Beilul. The book shows signs of hurried production. Massawa was occupied in 1885, not 1883. The Italian "successes of January, 1865" must be those of 1895. Nevertheless, *The Real Abyssinia* is the most reliable book that has appeared on the country since the present dispute began. The chapter on slavery is a model of balanced statement.

The Campaign of Adowa, by G. F. H. Berkeley. Constable. 15s.

This is a reprint of the standard work in English on the battle of Adowa. It is a book of extraordinary interest. Mr. Berkeley does not confine himself to purely military matters. The first hundred pages contain what is still after thirty-three years, one of the best accounts of Italian penetration in East Africa. The rest deals with the battle itself, and its results. There are many most interesting comments on the leading personalities in the struggle, on the organisation of Eritrea in the early years, and above all on the nature of the terrain on which war is once more being waged. The maps are excellent.

The Calcutta Review



RAI SHAHEB ISAN CHANDRA GHOSH
1860—1935

P

• Ourselves

[I. *Proposed University Union.* II. *University Recognition of the S. L. C. Examination of Nepal.* III. *A New Fellow.* IV. *Physical and Kindergarten Exhibition.* V. *Prativa Devi Endowment.* VI. *University Representative on Bengal Council of Medical Registration.* VII. *A New Doctor of Science.* VIII. *University Museum and Fine Arts Gallery.* IX. *Senate accepts Syndicate Committee Report on Government Resolution on School Education.* X. *Detenus as Examinees.* XI. *Stephunos Nirmalendu Ghosh Lectureship.* XII. *Mr. N. G. Majumdar.* XIII. *Epidemic Dropsy Research.*]

I. PROPOSED UNIVERSITY UNION.

A meeting of the students of this University was recently held under the presidency of Prof. W. S. Urquhart in the Asutosh Hall to consider the desirability of the alumni of the University organizing themselves into a University Union. It was strongly urged in their resolutions forwarded to the University that a movement of this kind should receive the guidance of the authorities. We understand that the University has addressed the Heads of affiliated colleges for the purpose of an expression of opinion on the subject.

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II. UNIVERSITY RECOGNITION OF THE S.L.C. EXAMINATION OF NEPAL.

The School Leaving Certificate Examination of Nepal has, after due consideration, been recognised by this University as equivalent to the Matriculation Examination for three years for the present.

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III. A NEW FELLOW.

We have pleasure to announce that Mr. Jitendramohan Sen, Sc. (Cal.), M.Ed. (Leeds), has been nominated by His Excellency the Chancellor to be an Ordinary Fellow of this University.

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IV. PHYSICAL AND KINDERGARTEN EXHIBITION.

A scheme of Physical and Kindergarten Exhibition was recently forwarded to our Vice-Chancellor by Miss Prabhasnalini Bose for his

approval to organise the same in this province. The proposed Exhibition is to be illustrated by lectures with pictures and magic lantern projection in all schools and colleges throughout Bengal. We understand that a list of schools under the University has been sent to Miss Bose and that she has been requested to hold direct communication in the matter with the authorities thereof.

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V. PRATIVA DEBI ENDOWMENT.

Mr. Umakanta Goswami, Professor, Cotton College, Gauhati, has forwarded a $3\frac{1}{2}\%$ G. P. Note of the face value of Rs. 500 for creating an endowment in memory of his wife, the late Prativa Debi, for the annual award of a silver medal on the results of the B.A. Examination in Economics (Hons.) and a sum of Rs. 20 for the award of the Medal on the results of this year's examination.

The University has accepted the offer with thanks.

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VI. UNIVERSITY REPRESENTATIVE ON BENGAL COUNCIL OF MEDICAL REGISTRATION.

We are glad to announce that Dr. Bidhanchandra Roy, B.A., M.D., M.R.C.P. (London), F.R.C.S. (Eng.), has been elected Representative of the Senate of this University on the Bengal Council of Medical Registration.

* * *

VII. A NEW DOCTOR OF SCIENCE.

We congratulate Mr. Bhudebchandra Basu, M.Sc., on his being admitted to the Degree of Doctor of Science of this University on his thesis entitled "Protozoology and Medical Entomology." The Board of Examiners who adjudicated upon the thesis consisted of Dr. C. Dobell, Ph.D., F.R.S., Professor D. L. Mackinnon, D.Sc., and Major W. S. Patton, M.B., Ch.B., I.M.S. (Retired).

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VIII. UNIVERSITY MUSEUM AND FINE ARTS GALLERY.

This University had for some time past under consideration a proposal for the establishment of a Museum and Fine Arts Gallery in connection with the Department of Post Graduate Studies in Ancient Indian History and Culture. The whole question was thoroughly discussed and the Senate at its meeting held on the 30th November last gave its sanction to the scheme. The proposed Museum and Fine Arts Gallery will be named "The Asutosh Museum of Indian Art." The object of the Museum will be to collect and preserve representations of different phases of Indian Art, special emphasis being given to Bengal Art. The specimens of Modern Art of the very best type will also be collected and preserved.

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IX. SENATE ACCEPTS SYNDICATE COMMITTEE REPORT ON GOVERNMENT RESOLUTION ON SCHOOL EDUCATION.

After a lively discussion the Senate of this University at its meeting held on the 30th November last accepted the Report of the Syndicate Committee on Government Resolution on School Education in Bengal.

In moving that the Report be accepted Mr. Pramathanath Banerjee explained the recommendations made by the Committee. Some of the salient points in the Report are as follows:

16,000 primary schools for the whole of Bengal are utterly inadequate. One primary school cannot serve an area of 4 to 5 sq. miles; little children should not be expected to walk so far. Government realised this when it suggested a way out of the difficulty by having two other subsidiary schools within each area in which pupils would be taught partially by the same teachers,—a suggestion which is neither practicable nor desirable. The University strongly objects to the proposal of describing primary schools attended by a majority of Muslim pupils as Maktabas and the University suggests that the names Maktab and Pathsala should be abolished altogether. All schools exist for the primary education of the children of Bengal and they should be called simply primary schools. The Middle Vernacular Schools were tried in Bengal and have proved a failure. The revival of Middle Vernacular schools would therefore be a retrograde step. Middle English Schools, according to past experience, had often

developed into High Schools and the Report considers that this is an instance of natural growth. The number of such Middle Schools or High Schools would depend on local needs and support. Government intend that High Schools should mainly be established in towns and not in villages, neither in as close proximity as now. According to the Government scheme the demand for High School education would gradually decrease ; ordinarily, pupils would complete their education at the Middle Vernacular or the Middle English stage. It is expected that they would be trained in varied pursuits which would equip them for earning their living in the countryside. The Report disagrees with this view. Village-mindedness, it points out, is good so far as it goes. But it does not follow that a policy should be initiated which is likely to go to the other extreme. If young Bengalis are encouraged to regard the Middle Schools stage as the normal end of their school life, it would definitely retard the future intellectual and political progress of the province. This is the weakest part of the Government scheme. Nothing should be done to discourage boys from going to High Schools. The High Schools must be remodelled. The Report cannot approve of the proposal that the number of High Schools should be deliberately restricted. The Report suggests that for many reasons it is advisable to have the Board of Secondary Education under the control of the Senate and it suggests that the Board should be closely associated, at any rate for the first ten years, with some public body which has experience of education. In conclusion the Report urged the Government to appoint a representative committee to consider the question of future educational reforms.

Mr. A. K. Fazlul Huq and Mr. S. Suhrawardy took exception to that portion of the Report which recommended the abolition of the names Maktab and Pathsala. Dr. Pr. mathanath Banerji, Mr. C. C. Biswas, Prof. J. R. Banerji and Dr. Hiralal Halder were unanimous in holding that there was no question of abolishing Maktab and pointed out that Government Resolution aimed at unifying all the primary schools and contemplated the establishment of one class of primary schools which would be attended by Muslim and non-Muslim pupils alike and that the University only suggested that it would be a happy thing to call such schools by the general name of "primary schools."

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X. DETENUS AS EXAMINEES.

Four hundred and eight detenues including two girls have been permitted by the Senate to appear at the different University Examinations in 1936.

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XI. STEPHANOS NIRMALENDU GHOSH LECTURESHIP.

As was expected (*vide* CALCUTTA REVIEW, November last), Sir Sarvapalli Radhakrishnan has been invited by the Senate of this University to accept the Stephanos Nirmalendu Ghosh Lectureship for 1936-37 and to deliver a course of Lectures on Comparative Religion.

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XII. MR. N. G. MAJUMDAR.

Mr. Nanigopal Majumdar, M.A., Superintendent, Archaeological Section of the Indian Museum, has been appointed an Honorary Lecturer in the Department of Ancient Indian History and Culture from the 1st November, 1935, till the end of the current session.

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XIII. EPIDEMIC DROPSY RESEARCH.

The Senate has sanctioned the payment of a sum of Rs. 1,200 to Dr. Surendranath Roy, Professor of Chemistry, Carmichael Medical College, to enable him to carry on research work in Epidemic Dropsy.

The fell disease has been ravaging the country for a number of years and whatever help may be rendered for the removal of the root cause is commendable. We trust the University's move in the matter will be appreciated by all, though the amount sanctioned may be small.

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NOTIFICATION.

UNIVERSITY OF CALCUTTA.

NOTICE.

Applications are hereby invited from candidates for the competition for the Debendranath Hemlata Gold Medal for the year 1935.

The competition for the medal is limited to M.A., M.Sc., Ph.D., D.Sc., M.D., D.L., M.E., M.O., and M.S. of not more than three years' standing, and the standard of physical fitness shall be determined by the examination of the health of the competitors by the Students' Welfare Department of the Calcutta University as well as by application of such tests as may be decided upon by the Committee appointed for the purpose by the Syndicate.

Such applications from the entrants for the competition are required to be forwarded by a Member of the Senate or by the Head of any Institution affiliated to this University and must reach the office of the undersigned by the 4th January 1936.

Senate House, the 16th November 1935.

B. B. DUTT,

Controller of Examinations (Offg.).